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EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.]

On the 21st of August, 1877, *The Times*, of Philadelphia, contained a reportorial statement, which purported to be a discovery of fraudulent practices on the part of the mediums, Mr. and Mrs. James A. Bliss, at their residence, No. 1027 Ogden St., Phila. This report, the editor of the *Times* announced, was an entirely reliable and truthful explanation of the methods used by the mediums to produce the supposed phenomenon of spirit materialization at their seances, and that those methods were entirely deceptive and fraudulent. Indeed, the editor went further than that, and declared all supposed spiritual phenomena delusive; all so-called mediums cheats and deceivers; and all who placed any confidence in such phenomena as weak and foolish dupes of mediumistic knaves. In his exultation at what he claimed was a complete dissipation of the delusion of Spiritualism, the editor of the *Times* predicted that no one would thereafter dare attempt to brave public opinion by holding spiritual seances for the public. Now let us see what this much vaunted expose amounted to.

Some time in the early Autumn of 1876, a miserable scoundrel, by the name of William O. Harrison, was induced, by offers of money made to him by the Jesuit enemies of Spiritualism, to undertake the work of discrediting the manifestations of spirit power which were taking place at the public seances of Mr. and Mrs. Bliss, and which were creating very general popular interest, on account of the positive test conditions under which those manifestations were taking place. At that time, the mediums were living at Circle Hall, 263 Wood street, Philadelphia. Mr. Bliss had rented the use of the Hall to Mr. Thomas R. Evans, a photographer of spirit pictures, who from some cause had become unfriendly towards Mr. Bliss. Harrison, thinking that Mr. Evans would be glad of the chance to do Mr. Bliss an injury, proposed to him that he should aid him (Harrison) in earning some four or five hundred dollars, which had been promised the latter if he would successfully discredit the mediums. As an inducement, he offered Mr. Evans to divide with him if he would assist him in placing some garments surreptitiously in the cabinet at one of the public seances, by which he supposed he would secure the bribe from his employers. Harrison was himself a bigoted member of the Catholic Church; and if he and Philip Diesinger, his friend and accomplice, are to be believed, on their oaths, he was a member of the Jesuit Order. Mr. Evans refused to have anything to with the villainous proposition. Failing to get Mr. Evans to work directly to discredit the mediums, Harrison then proposed that Mr Evans should join him in getting up a bogus materializing exhibition, and to that end they should rent two adjoining houses, one of which should be used for holding the seances, and the other as a dressing room for the personation of materalized spirits. This, also, Mr. Evans refused to have anything to do with; and Harrison was for a time baffled in his Jesuitical designs to discredit the mediums and the phenomena occurring through them.

Soon after that, Mr. and Mrs. Bliss rented and moved to No. 1027 Ogden street, where they continued to give their seances. Having more room in the house than they needed, they concluded to let their rooms to boarders. This they did, having for several months from three to ten boarders, besides their domestic help. Among those who applied for board was Wm. O. Harrison, the Jesuit agent. Mr. Bliss, knowing and suspecting nothing of his real design in becoming an inmate of his family, agreed to board him. Mr. Evans had said nothing to Mr. and Mrs. Bliss of Harrison's propositions to him, to assist in carrying out his malicious plot to injure them as mediums. Harrison pretended to Mr. Bliss that he was engaged in perfecting an invention in looms which was destined to prove of great value; and as he would have to work at it secretly, he wanted Mr. Bliss to give him the use of the cellar. Having no use for the cellar, Mr. Bliss agreed to that proposition. Harrison was at that time ostensibly engaged in selling centennial furniture on commission, but soon after gave up that pursuit and gave all his time and attention to devising ways and means to betray his host and hostess. By a course of the most systematic fraud and falsehood, Harrison managed to keep Mr. and Mrs. Bliss entirely deceived for nearly ten months, during all of which time he was waiting for the opportunity of executing a plot that he had formed when he first became an inmate of the house.

Some time in the Spring 1877, one Philip Diesinger, an avowed Jesuit, began attending the seances given by Mr. and Mrs. Bliss, and pretended to take the greatest interest in the manifestations. He was an object of the special interest of his spirit friends, who seemed to lavish their attention on him. By the most hypocritical and deceitful means he did all he could to win the confidence and friendship of the mediums. In this he was entirely successful; and he was regarded by them as amongst their most sympathetic friends. No one suspected, at that time, that he was working in concert with Harrison and the *Times*, to strike a deadly blow at Spiritualism through those mediums. At length, in the month of July, 1877, it was proposed by some Spiritualists, at Williamstown, N. J., that a camp-meeting should be held near that place. This was an entirely new spiritual movement, in the neighborhood of Philadelphia, and Mr. Bliss received the proposition with zealous interest. Mr. Diesinger was informed of the contemplated camp-meeting, and he, too, became a zealous supporter of the movement. Mr. and Mrs. Bliss, from the first, announced their purpose to attend the camp-meeting, and Mr. Diesinger, in his anxiety to secure their absence from home, not only did all he could to assure the holding of the camp-meeting, but consented to act as one of the managers of it. His zeal was unflagging, up to the moment when the absence of the mediums for several days was assured, when he turned all his attention to the work in which he had all along been engaged, which was nothing else than to keep Harrison advised of what was going on, and aid him to accomplish what he had been waiting for ten months to carry out. Diesinger has since admitted to me that he was Harrison's paymaster, and that he had paid a very considerable amount of money for his services in the matter.

On the 10th of August, Mr. and Mrs. Bliss had gone to the camp-meeting, leaving in their house Mr. and Mrs. Arthur Brayborn and their child; Mrs. Lena Bowers and her child, and William O. Harrison. As the latter had become largely in arrears for board, Mr. and Mrs. Bliss had notified and expected him to leave the house and seek quarters elsewhere. He, however, continued to remain in the house until the moment when Mrs. Bliss returned home on the evening of August 21st. As soon as Mr. and Mrs. Bliss had gone, Harrison began his final steps to carry out the plot that he had been so long working upon. Under the plea that he wanted to work secretly at his loom invention, Harrison had long had sole and exclusive use of the cellar, and had gotten Mr. Bliss to enclose him a private apartment in the rear of the cellar opposite a window opening into the yard of the house, so that he could complete it the sooner. Under the pretence that he needed it to forward the completion of his invention, he induced Mr. Bliss to accompany him to get an iron swivel made, and resorted to various other deceitful pretences to make it appear that Mr. Bliss was assisting him in what he was doing, secretly, in the cellar. All these measures were resorted to, to render the infernal scheme in which he was engaged successful. His female intimate, a woman by the name of Helen Snyder, a bigoted Catholic, had been smuggled into the house, in order to give plausibility to the lying expose he was working to bring about. The final measure to be accomplished was to get a hole cut through the floor from the cellar into the cabinet, in such a manner as to serve as an apparent secret passage of entrance and exit to and from the cabinet. To do this successfully it had to be done in such a way as to account for the fact that this passage had not been discovered by those who before examined the cabinet from the inside. In the cabinet was a small apartment in which the medium sat, the base of the side of which was only fifteen inches from the front of the cabinet. Harrison decided to cut away the floor under the base of the small enclosure and the base of the front of the cabinet. Between those points was a joist which it was necessary to remove. This joist was cut off just fifteen and a quarter inches from the surbase of the side of the room which formed one side of the cabinet. For some reason that joist was cut off diagonally the slope in the direction of the side of the room. It had been intended that this hole in the floor of the cabinet should be provided with a hinged door closing from the cellar upwards, and had Harrison had time enough to effect it, this would undoubtedly have been done. Being compelled to work secretly and at night, in order to prevent detection of what he was doing, although he had nine full days to work in, he was unable to complete his contemplated plan, and he and his fellow conspirators were forced to act without its completion.

The camp-meeting had closed, and Mr. and Mrs. Bliss were expected to return in the afternoon of August 21. No time was to be lost. Philip Diesinger, who had not gone near the camp-meeting, and who had been acting with and aiding Harrison in the absence of the mediums, in the conspiracy against them, notified the managers of the *Times* who were awaiting the notification, that he and Harrison were ready for their journalistic co-operation. Louis N. Megargee, one of the *Times'* reporters, a bigoted Catholic, and most untruthful young man, was detailed to help the former work the case up for publication.

The notification was given on Sunday, August 20th, and Harrison, Megargee and Diesinger passed that day in concocting a plot to conceal the conspiracy in which they were engaged. They well knew that the success of their scheme depended upon deceiving the public as to the true relations of the conspirators to each other. In order to succeed in this, they hit upon the following plan. The three concluded to call to their aid two plumbers, Charles Fricka and Charles Buschner, both bigoted Catholics, who consented to serve them. The plan was to meet the next morning, for a final arrangement, near the house of Mr. Bliss. They met accordingly, Harrison, Diesinger, Megargee, Fricka and Buschner, and there agreed that Diesinger should not accompany them to the house, as his presence would not be necessary, and it was important he should not be known as concerned in the bogus business arrangement. Harrison, by arrangement was to return to the house, and there await the coming of Megargee and the two plumbers. Megargee had dressed himself in working clothes, and was to pass as an assistant of the plumbers. The plumbers were to go to the house and request the privilege of entering the cellar, to make some plumbing repairs therein. Harrison, who constantly carried the key of the cellar, was to pretend to be unwilling to allow them to enter the cellar; but, after some badgering on the part of the plumbers was to consent. This course was carried out. Harrison and Diesinger had placed a parcel of traps in the cellar, pretending that they were the costumes used at the seances. The plumbers and Megargee entered the cellar, Harrison leaving them to examine the cellar without his oversight, and without regard to his pretended loom invention; and after a very short time the plumbers and Megargee retired, having gone through the motions that would afford a color of ground for the absolutely false and mendacious report which was to appear in the *Times* of the next morning.

That report was substantially as follows: That after months of preparation on the part of Diesinger and the *Times'* reporter, to get up an exposure of Mr. and Mr. Bliss, as mediums, which preparations had amounted to naught; at last, in the absence of the mediums from home, which afforded them the opportunity they had been waiting for, had succeeded. Megargee and Diesinger had hired two plumbers to assist them in gaining admission to the cellar of Mr. Bliss's house, and there they had discovered the means used by Mr. and Mrs. Bliss, to simulate spirit materialization, and that the whole thing was a fraud and humbug. Here followed what purported to be a truthful description of the alleged deceptive appliances found in the cellar. These included articles of costume, an enclosed apartment under the cabinet in the cellar, and sundry devices for concealment. But the grand discovery of all was a hole in the floor of the cabinet, which it was alleged had been used as a passage from the cellar into the latter. This hole, it was alleged, had been provided with a hinged trap-door, which, when closed and fastened, concealed it from sight, within the cabinet. This passage in the floor, it was alleged, was all the proof that was needed to show what the materializations were that had been supposed to take place from that cabinent. Such was in substance this wonderful exposure of the mediums.

Megargee, regarding the trap-door entrance to the cabinet as the most important feature of their pretended discovery, entered into a minute description of it, which proved entirely fatal to their lying design. That description demonstrated conclusively that the hole in the floor was so small as to be of no possible use as a passage to the cabinet in the manner and for the purpose pretended. If the door had been hinged in the manner described by Megargee, it could never have been opened, on account of the projecting end of the cut joist. This blunder on the part of the cheating and lying enemies of the mediums, was conclusive proof that their whole story was false, and concocted for the purpose of deceiving the public. Finding themselves cornered in that direction, Harrison was called upon to lie them out of their dilemma. This he attempted to do, by saying that the door was not hinged as Megargee had stated, but was hinged at the upper side of the sloping end of the cut joist. This was, if anything, a worse blunder than Megargee had mad; for if the trap had been hinged in that manner, it would never have closed the hole in the floor, and besides, when open, would not have allowed a space of ten inches for any person to have passed through—a feat that would have been impossible. In a word the whole story was a deliberately planned, but most bungling lie on the part of those Catholic enemies of Spiritualism, and intended to destroy it, if possible. This became more and more evident, from the time they ventured to publish their respective performances, in carrying out the conspiracy, in which they were mutually engaged. Having from the first every reason to suspect the true nature of this abominable attempt at public deception, I had no difficulty in tracing out and identifying, not only the several actors, but also the part which each had had in planning and executing it. The space and time at my command do not allow me, in this connection, to give a detailed account of these facts; they are, however, all recorded and will yet be laid before the public.

Hardly had this fearful conspiracy against the mediums occurred, when, through Mr. Bliss, while entranced, I was assured by Jesuit priestly spirits that I might see, in what had taken place, the fulfilment of the threats that had been made against myself and the mediums, that we would be rendered odious in the public sight. Supposing that I was in a frame of mind to listen to persuasion, they then came pleading with me to desist from making further resistance to their purpose to arrest the spread of Spiritualism. Finding me as little disposed to yield as ever, they left me even more vindictive and resolved to bring me to terms than before. I could well see and understand the connection which psychologically existed between these Jesuitical spirits and their mundane instruments. On the 4th of September, at a seance with Mr. Bliss, he was controlled by his boy guide, "Billy," who informed me of the spirit movements that were taking place. Among other things, he told me that Anthony Higgins, who had been figuring as a pseudo lecturer on Spiritualism, and as a spiritual missionary, was not what he purported to be, that he had not come to Philadelphia from Boston, as he had alleged, but from New York; and that he had been sent here by a party of Catholic priests in the latter city, to arrest the Spiritual movement in Philadelphia. "Billy" said he had taken up the thread of affairs in connection with Higgins, and had traced it back, step by step until he had reached the conclave who had employed him as their emissary to injure Spiritualism. Be this as it may, it is very certain that from the time that Anthony Higgins appeared in Philadelphia he set about the work of discrediting mediums and spiritual manifestations generally. To such an extent did he carry this work, that finally in my hearing, he said publicly, that there was not one-tenth of these genuine and hardly one-tenth of that tenth positively certain. From the moment, Harrison, Diesinger and Megargee completed their part of the performance, Higgins, the Jesuit emissary, joined them and labored with them in every possible way to render their work effective. It only needed this movement, on the part of Higgins, to place him in his true light before the public, and show that the whole scheme, from beginning to end, was the work of the ecclesiastical order of which he was the trained agent. This discovery soon ended his career as a Jesuit spy, in the Spiritualist camp. Having unearthed the sectarian scoundrelism which had characterized this plot to injure the cause of Spiritualism, the time came for action on the part of those who had been assailed. The guides of the mediums had requested that no legal action should be taken against the conspirators until they should give the direction to move, as otherwise they would be unable to control events so as to protect the truth. With this request the mediums had faithfully complied. At this sitting, Captain Wm. T. Hodges, the chief of the band of spirit guides, took control of the medium and said:

"To-morrow will be the day appointed to strike the first blow for Spiritual freedom. This may prove a Harper's Ferry, John Brown case, but the blood of the martyr will stir the whole state so that it will rise in arms against the mental and religious slavery. Prepare to marshal your forces, for the hand that has remained so long inactive shall wield its mighty power in your world and convince the most skeptical of the wisdom of the intelligences who control the medium."

Immediately after the close of that communication, Mr. Bliss was controlled by a spirit purporting to be that of Rufus Choate, who spoke as follows:

"I would to God that I could use this organism—this brain like unto my own; but I will do the best I can under the circumstances. You have taken a noble stand; one that in time all mankind will honor. But enough of this and to business. I would advise the arrest of every man concerned in this terrible conspiracy, and would advise you to make a clean sweep; but I would still leave minor matters to your decision. You have a clear case as I see it. We want you to act as counsel in this affair yourself. I will be with you and aid and impress you how to act. To-morrow at ten o'clock A. M., I want you to sit for me in this room, as I may be better able to impress you and control your hand to write what I want to say to you publicly."

With that request I promised to comply. The control then changed, and a spirit purporting to be Ignatius Loyola communicated as follows:

"I come to you to plead with you to day, and not 'as the roaring lion,' as I have heretofore done. You now see the fulfilment of the warnings, which I have given you, as to my power to crush the mediums and yourself, and render you odious in the public sight. I now come to beg and implore you not to go further in your opposition to myself and to the interests of our Holy Mother Church. Come to us! Come to us! And we will make you all you can desire to become."

I told him that I could not come to himself and those with whom he was acting, because I felt that he and they were in the wrong; and expostulated with him, against the mischievous if not fatal purpose which animated them to dominate and control the minds and consciences of mankind. He replied:

"I have not come to discuss that or any other point with you, but to command you to stop your opposition to my plans, and if you do not comply I will compel you to do so."

Alluding to a statement of the facts relating to the attack upon the mediums which I had written for publication in the *Religio Philosophical Journal*, but which that paper never dared to publish, Loyola commanded me not to send it to that paper and to stop writing anything more upon the subject. I told him that I would not desist from making the facts publicly known, as it was most proper that every person should know all about that iniquitous affair. To this he replied:

"The world must be kept in ignorance of those facts. The interests of the Mother Church will not allow of their being made known. It is the purpose of her sons to secure undisputed and universal control over human affairs, and death and destruction will overtake all who oppose them in that great design. I would kill you if I could. You are the only man we fear, for you alone have the bravery and perseverance to stand out against us in our purpose to destroy Spiritualism. Let me implore you to lay down your arms and surrender to me and the Mother Church."

I persisted in declaring it to be my purpose to oppose the work in which he, Loyola, was engaged, and after repeating his importunities that I should surrender, I refusing to do this, he yielded control of the medium, warning me of the risk I run, and cursing me for my firmness, in what I deemed right. Loyola was followed in the control by the spirit, Edwin Bliss, brother of the medium, who communicated important information and advice regarding the legal battle that was about to take place between the mediums and their Jesuitical enemies.

That battle proved to be even more between the spirit friends and enemies of Spiritualism, than between those who represented those spirit forces on the mundane plane of life. To illustrate this fact I will devote the next number of this series of papers.

[TO BE CONTINUED.]

Rev. M. J. Savage, the Boston evolutionist, takes a hopeful view of mundane things. He says: "We stand to-day on the highest summit of excellence that humanity has achieved, and we are content because man still looks forward to yet better things, for it has not yet appeared what we shall be, for when we shall appear, we shall be him; we are told sometimes that the world is growing old; I believe that the sun has not yet risen on humanity. It is the twilight yet all over the world; m'sts hang all around us, and now and then it is bright in the upper air, but in the low valleys of human existence the great day of God has not yet dawned."

VOTING NOT REPRESENTATION.

A Demand for Definite Democracy and Political Evolution.

NO PARTIES—NO CONSTITUTION—NO SENATES.

BY ALFRED CRIDGE.

NO. 2.

In the first article I endeavored to show the utter inadequacy of present arrangements to represent majorities or intelligent and conscientious majorities, the inadequacy not being incidental but inherent. One might fill volumes with facts and figures proving far more in detail than has been in general terms asserted. But while all thinking persons must admit the defects, few think that remedies can be devised that are not too complicated for general understanding, much less acceptance. Let anyone, however, carefully watch the complicated expedients involved in the present party mechanisms, commencing with the clubs sending delegates to county conventions, who send delegates to the State conventions, who make nominations of candidates; let him observe the machinery by which primary elections are controlled and the thousand wires radiating from political centres to the remotest corners, all controlled by money and intrigue; and then he will find that the most complicated form of proportional or complete representation is simplicity itself when compared with the labyrinth of partisan politics. But before the conclusion of this article is reached I think it will be seen that simplicity can be combined with equity.

The subject of a true representation has engaged the earnest attention of intelligent thinkers in England, Denmark, Switzerland and the United States, including John Stuart Mill, Senator Buckalew, Horace Greely, Governor Medill, of the Chicago *Tribune*, many eminent public men of Illinois, and Congressmen Windom and Springer. Various methods have been proposed and even partially carried into effect, designed to substitute real for fictitious representation, but some have not been thorough while others are defeating the necessary simplicity of operation. The limits of this article will not permit many details and will also render it impossible to forestall objections, probably answered years before being made.

The cumulative plan, fully carried out, gives each voter as many votes as there are persons to be elected, which can all be concentrated on one candidate, or divided among two or more, as the voter may choose. It is embodied in Article XII, section 12 of the New California Constitution, as follows:

"In all elections for Directors or managers of corporations every stockholder shall have the right to vote, in person or by proxy, the number of shares of stock owned by him for as many persons as there are Directors or managers to be elected or to cumulate said votes as many times as he thinks fit; and votes as the number of Directors multiplied by the number of his shares of stock shall equal, or to distribute them, on the same principle, among as many candidates as he shall think fit; and such Directors or managers shall not be elected in any other manner, except that members of co-operative societies formed for agricultural, mercantile and manufacturing purposes, may vote on all questions affecting such societies in the manner prescribed by law."

Fully applied to the election of a legislature of eighty members, one-eighth of the constituency, wherever resident, if within the State limits, could elect a genuine representative. But if the interests of so small a portion of the community as stockholders in corporations would thus be protected, why not the interests of the whole community through its Legislature? So thought a delegate in the California Constitutional Convention, who proposed a method similar to that which has been, for several years, successfully operated in the State of Illinois, applied, however, only to the Lower House of the Legislature, where, the State being divided into districts returning each three members, "each voter is permitted to cast his three votes for one candidate, give two votes for two or two votes for one and one vote for one." This system is stated on high authority, that of ex-Governor Medill, of the Chicago *Tribune*, and many others, to work well; "The masses of the people are satisfied therewith," but it "interferes with party machinery, letting in third party members and giving dissatisfied elements representation, thus acting like a safety-valve on the body politic." Of course it is disliked by some political schemers and, if fully carried out, would not only "interfere" with party machinery, but demolish it.

On January 20th, 1870, Mr. Springer, of Ills., introduced into the House of Representatives, at Washington, a bill for the election of members differing somewhat in method from the preceding, but securing, in some cases, similar results. It is doubtful, however, whether in regard to State Legislatures any compromises will be permanently beneficial, excepting as examples to show that the evolution from a sham to a real representation is perfectly safe.

In the "Preferential" method the voter places on his ticket the names of several candidates in the order of his preference. The "quota" requisite to elect is ascertained by dividing the total number of votes cast by the number of candidates to be elected. For instance, in the California Assembly 200,000 by 80. As soon as any candidate receives that number, where he is first on the list, he is elected; and from any subsequent tickets that may contain his name, it is erased, and the ticket counted for the second name, and so on. There are also provisions I believe, for disposing of tickets containing names at their heads that have no chance of securing the quota, so that a small minimum of votes only are ineffective. This method, though in some respects complicated, is far less so than party mechanisms; and these complications have largely arisen from an endeavor by its originator, Rev. Mr. Hare, of England, to combine some local representation with proportional or complete; the local would, however, take care of itself, as most voters would prefer to vote for candidates personally known to them because resident in the vicinity.

Archibald Dobbs, of England, dispenses with some of Hare's complications by providing (the quota being regulated the same as in Hare's method) that instead of several names being on one ticket, there shall be but one on each, and the candidates receiving more than the quota shall transfer their surplus to those who have less. It is objected to the principle of transfers that too much power is thus given to candidates having a surplus. To this I reply (1) that when voters spontaneously and directly select their own candidates these would be rarely otherwise than honest and true to their clients or constituents. Voters, however differing in opinion, would, when unfettered by parties, choose persons to represent them who could be relied upon not only to carry out the wishes of their constituents in the Legislature, but also to dispose of their surplus votes to the same end. People do not voluntarily, to any large extent, entrust their interests to unprincipled persons. Even a constituency of thieves would prefer that honest men should be their political as well as financial agents. In any conceivable government or business, public or private, trust must be placed somewhere; and those who must be trusted to make laws might be trusted also to dispose of a small proportion of surplus votes. Under present methods trust must be placed where the abuse of that trust is, in a large percentage of cases, a certainty. Under the proposed method such abuse would be a rare exception. If you have confidence enough in a man to believe that he will transact your private business with fidelity, you would also have confidence that should circumstances prevent him from giving it personal attention, he would transfer his trust to the most capable and competent man he could obtain.

(2.) The number of votes needing to be transferred would in practice prove to be a very small percentage of the whole; especially if voters should be at all apprehensive of the objection above mentioned, as by careful canvassing it could be ascertained in advance of the election how votes could be so given as to obviate the necessity of many transfers.

(3.) The process of simplification, can, however, be carried one step farther, by making the quota fixed, instead of varying in accordance with the number of votes, so that an intending candidate could readily ascertain, in advance of an election, what his probabilities might be for success. The quota, however, should approximate the number reached in preceding methods by dividing voters by members. And in all these methods, should the number of representatives required not secure full quotas, the deficiency would be filled by taking those candidates having less than a quota in the order of the number of votes cast for each. With this provision, transfers could even be entirely dispensed with, and the essential features of the system retained, no substantial injustice being done. The practical difference would be that a little more canvassing before the election would be required in order to reduce votes uselessly cast to a minimum extremely insignificant.

As an example of the limited real requirements in a constitution where the legislature is thus elected on a basis of justice, I subjoin what the Constitution of California would thus provide, in reference to its Legislature. Its full vote is about 200,000. Its House of Assembly consists of 80 members; which should give each member a constituency of 2500.

"The Legislature shall consist of eighty members, to be chosen by qualified voters of the State in the manner following: Any citizen of the State shall be eligible as a candidate and may be voted for by any qualified voter of the State, without regard to the residence of either voter or candidate, provided that such residence shall be within the limits of the State. Candidates receiving votes to the number of two thousand five hundred, or over, (5000 in case of woman suffrage) shall be declared elected, provided that they shall transfer their surplus votes, if any, to such other candidate or candidates as they may select who have received less votes than the quota, and provided also that they shall not transfer more votes to any candidate or candidates than are requisite to make the sum of the votes originally received and of those transferred, equal to said quota of 2500 (or 5000).

Failing to effect such transfer, or transfers, all the votes for such candidate shall be considered as not having been cast. Candidates having less than the said quota may transfer to each other at their option and all votes transferred shall count as if originally received by the candidate to whom they are transferred. The surplus votes shall be first transferred; and whenever the quota for eighty candidates shall be secured all transfers shall cease. But if after all transfers, mandatory and optional, shall have been effected, there are not eighty candidates who have received the quota, the number wanting shall be taken from those still having less than the quota, in the order of the number of votes received by them. And the Legislature shall have the power to increase the quota for the next succeeding Legislature, should the increase of population make it necessary; and to prescribe such other details of operation as may be requisite to carry the provisions of this section into effect."

This paragraph (or one similar) is the pith of what is requisite for the constitution of any State; and even two-thirds of this could be omitted should the principle of transfer be regarded as inexpedient. Two more paragraphs of the same size are all that is needed to define the qualifications for the suffrage, the method of electing executive officers, etc., and perhaps one or two more for the judiciary. It is believed, however, that a legislature thus fairly, fully and directly representing all the people of all classes and all grades of thought and feeling, would be amply competent both to elect executive officers, and to prescribe the details of judiciary arrangements.

(In such large States as Pennsylvania and New York the quota of course would be increased to say eight or ten thousand, 80 to 100 members being fully large enough for a deliberative body.) As to senates, State or National, they are antiquated remains of a past age, for which there is no possible use in a popular government. They are similar to what are known as "rudimental organs" in the human and other bodies; they are more liable to disease than organs for which there is a present use; and as such organs are known often to cause death to the individual, so our State and National Senates to-day, threaten death to the body politic. They may prevent useful but never injurious legislation. If one house truly represents the people, the other must be superfluous, or worse; if neither does singly, then both together will not. The United States Senate can never represent aught but banks, cliques and corporations. The abolition of senates is an indispensable step towards political purity and freedom.

Constitutions are needed only to define how the legislative and executive officers should be chosen. A truly representative Legislature needs few, if any, limitations. Such as may be got up by one sham-representative body, called a constitutional convention to curb another equally sham-representative body, called a legislature, are likely to prove, if not "omnipotent for evil," certainly "powless for good." For the people, through their assumed representatives, in a constitutional convention, to tie their own hands by limiting the future actions of those also assumed to be their representatives, in legislatures, is quite as absurd as it would be for a man to bind himself, to-day, as to what he should or should not do ten or fifty years hence. If either of those bodies are really representative, both must be; and if neither are, then the first thing in order is to devise some method of representation that is really such.

With such an arrangement as hereinbefore advocated, party machinery becomes as useless as political corruption would be impossible; the trading politician, the man of shifts and expedients, is superseded by the statesman, elected, not because of ability to manage complicated party machinery, but because competent to conduct the business of a State or nation, with the least possible waste and friction. For this purpose there would be needed men of various occupations, having a business turn of mind and comprehensive mental grasp. If such are but rarely elected now, it is neither because the people do not want them, nor because they are not recognized, but because they are not small enough to go through the partisan mill; and another class is forced upon the people by methods which leave only a choice of evils. Hence the expression, "unthinking majority," based upon the assumption that the assumed representatives of that majority really are their representatives, constituencies being believed to "unthinkingly" select those whom they really unwillingly tolerate.

In reference to methods for selecting national representatives and to the bearing of the subject on general progress, something important might be said. I can only state here that, under the system proposed, there would be more genuine progress in two years than there now is in a generation, and that corruption driven from its strongholds, purity and justice would permeate our whole life. In concluding this branch of the subject, I would suggest to those who assume to be political leaders and teachers, whether in constitutional conventions, legislatures or clubs, to learn the A B C and multiplication table of true political science as hereinbefore specified, carefully bearing in mind that in this, as in all other business, twice two are four and thrice three are nine—a fact they seem disposed to entirely ignore. Let them pay less attention to factions and more to fractions, which latter, suitably applied, would enable the former to be dispensed with. They might not only factious, but the fractions be reduced to their lowest terms. If they don't soon learn this kind of arithmetic, the people will; and both majorities and minorities will claim that they are under no obligations to obey laws made by persons whom they did not select. Taxation without representation is no less unjust in a nominally representative than in an openly despotic government. This mumbo-jumbo will soon be known for what it is; and the cry of "Great is Diana of the Ephes'ans" will not much longer protect either craftsman or political priest.

[Anyone feeling enough interested in the subject to aid in printing or circulating a pamphlet would oblige by communicating with the writer. Address San Francisco, Cal.]

ON MEDIUMISTIC GIFTS.

A SPIRIT COMMUNICATION.

The spirit of Divine wisdom pervades all the handi-work of our Father—God. From the tiniest creature of His mercy to the loftiest soul that ever animated a mortal frame, we see the wisdom that called them into being. Upon every hand we mark its progress, and every moment upon the dial-plate of time has its corresponding number of progressive movements in the spiritual or inner man. The nineteenth century is replete with the wisdom of the higher intelligences. The great work which wisdom began is destined to be brought to the full knowledge of this enlightened age ere the sun of progression can perform its circuit. The great cry of this thirsty and starving generation is for more moral reform, and it can never be heard unless your spirit-friends, within the holy atmosphere of higher worlds, give you the necessary sustenance—the manna of the soul, the bread of life—which cannot be furnished you in this sphere of existence. It must be heaven-bestowed, and God, with his holy messengers, will see that your fervent prayers are answered, and the necessities of the age receive a corresponding influx of divine wisdom. Mediums shall be sent out inspired of God, to help gather in the fruits of an earnest and industrious husbandry; souls will receive that which will satisfy their immortal cravings. Truth, bright-winged angel of mercy, shall be heralded throughout the length and breadth of the land as the fit messenger of the spirit-world, to bear on its wings the loves of the angels, redolent with the aroma of peace and love. The angel-world will look down smilingly upon their chosen mediums for the part they take in consummating their wishes, and will endeavor by their near presence to cheer them in their work of redemption. The truth shall make all free. Our mediums cannot always have the approval of those whom they are striving to benefit, for the age is not ready to accept the fruition of their labors. But for every trial or disappointment the medium may encounter, a corresponding amount of inner joy and peace shall be found furnished them to carry them safely through the ordeal. Spiritual gifts shall be desired, and now, as now in many instances, scorned. "Nearer, my God, to Thee" shall bring its answering echo in a spiritual gift. Let our mediums put their heart-strength into this work, that the harvest may be full and the yield ten-fold. Let them give themselves to the guidance of their spirit directors, that the glorious work may be consummated in the least possible time. The world shall wake from its lethargic state; the battle-cry of freedom shall be proclaimed throughout the universe; hosannas shall be sung, and glory to God in the highest shall be the anthem of every earnest, truth-loving soul. Let our helpers lead good, pure and true lives. God will be very near; heaven shall be opened unto them, and the angels shall be seen ascending and descending. Let the work go on, and God grant that the harvesters may be legion, is the prayerful wish of MELANIE (a spirit).

PRESENTIMENTS.

BY MARY A WHITE.

DARDANELLE, ARK.

"Telegraphic communications from the spiritual world," says A. J. Davis, "must always pass in history for remarkable coincidences or presentiments." * * * "Media of this general class, although not clairvoyant, are capable of speaking or writing thoughts communicated at a distance, whether the intelligence be living in or out of the body."

How intelligences living in the body can communicate with other intelligences at a distance, without the usual modes of communication, is a psychological problem I am unable to solve; but that facts are thus communicated I have experienced in instances too numerous to mention. The credit, I think, is due to spirit telegraphy. My little boy was once left for a few weeks with a near relative. During the time I wrote to that relative, "What is the matter with my child? I have been haunted all day with the impression that some one is beating him."

The reply came soon: "I am trying to learn him to read. On the day you wrote, he had taken it into his little head that he would not learn. Of course I had to be firm. I did not wish to punish him; but as he remained naughty all day, I was compelled to chastise him several times."

Were his cries heard two hundred miles, or did his guardian angel bring or send me the news? The latter solution seems to be the more reasonable.

Sometimes I have tested the correctness of these impressions when requested to do so by my friends, and have always found them true. One bitter cold night, about eighteen months ago, as I was dropping into that repose which precedes sleep, I became terribly distressed about a brother-in-law whom I had not seen for over twelve years. I felt impressed that he was in a wagon out on an open prairie in Texas; that the wind was blowing furiously; that he had no fire, and was in danger of freezing to death. I wept for the condition of my sister and her children, deprived of the husband and father, and prayed that he might be spared to them.

On mentioning the circumstance next morning, my son insisted that I should write immediately to my sister, and inquire if there was any truth in the presentiment. I wrote her a letter on common topics—merely asking at the close if there was any trouble in her family the previous night. In reply to this inquiry she said:

"Fortunately, nothing serious came of the mishap on the night of Nov. 30th. Darkness overtook my husband on the prairie while returning from market. A fearful "norther" was blowing; he could not reach any house or get any fire, or see his way to travel. Our oldest little boy was with him. I spent a wretched night on their account; but next day they got home, suffering intensely, but still alive."

How were these circumstances telegraphed to me? Was it by the spirits in, or out of the body? Can Mr. A. J. Davis tell?

Mind and Matter.

PHILADELPHIA, SATURDAY, JULY 19, M. S., 32.

PUBLICATION OFFICE,
Second Story, No. 713 Sansom Street, Philadelphia.

J. M. ROBERTS . . . . . PUBLISHER AND EDITOR.

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WE have concluded to offer to each annual subscriber to MIND AND MATTER two photographs, cabinet size, of the two pictures by Wella Anderson of "Billy the Bootblack," as he was on earth and as he is in spirit; and to subscribers for six months two photographs, *carte de visite* size, of the same pictures, as premiums therefor. These pictures cabinet size are very fine. An account of the circumstances attending the taking of these pictures accompanies each picture.

"A Word to Our Readers."

In an editorial article under the above title, Col. Bundy, in his last issue of the *R.-P. Journal*, says many things that we most cordially approve, which he designates his "Aim and Effort for Spiritualism and Reform." But there is one paragraph which needs much defining, in order to make it of any consequence whatever. It is follows:

"We feel and are earnestly assured by thousands, that our timely and needed exposures of fraud have helped to save the great and precious Spiritual Movement from peril and degradation, and shall go on, if necessary, in that part of our work, trusting to gain in uncompromising fidelity and 'in malice toward none and charity to all.'"

Now we ask Col. Bundy what "timely and needed exposures of fraud," he has made, and who and how he helped, thereby, to save Spiritualism from peril and degradation? That declaration means something or nothing. Which? We have been a constant reader of the *Journal* since it has been under the control of Col. Bundy, but we do not remember a single instance where Col. B. ever successfully exposed any medium, or, in any way in the least aided anyone else in making such an exposure. We well know he has never let any opportunity escape of joining in the hue and cry, that the bitter and prejudiced enemies of mediums have raised against them; and that he has never had the honor or honesty to allow those mediums to defend themselves, through the *Journal*, against the false and cruel slanders which he published to their injury. By pursuing that course, we know he has done more to peril and degrade the Spiritual Movement than all the fraudulent mediums to be found anywhere put together. If that is to be the course he is bent on pursuing, we well know that a further reduction in the price of his paper will become a necessity, at an early day, if it is to have any circulation at all. Tell your readers, Col. Bundy, what mediums you have exposed, or quit sounding that monotonous key of your editorial pipe. Depend upon it, it is because their patience has become entirely exhausted by that nonsensical performance, that your auditors have been thinning out. Quit it, or they will not remain to hear you, even for "nothing in the way of expense." Strike some other key, and they may forget and overlook the past. At any rate, do not seek to peril and degrade the cause of Spiritualism with cant and hypocritical professions that have no justification or excuse whatever.

The Great Spiritualist Camp Meeting.

In other columns of this issue of our paper will be found the details of arrangements made for the camp meeting, now being held under and by the First Association of Spiritualists, of Philadelphia, at Neshaminy Falls Grove, at Willett's Station, on the Bound Brook Route to New York. Eighteen miles from Philadelphia. The opening exercises which will be of a most interesting character, will take place to-morrow, Sunday July 20th, when there should be a general and full attendance by all who are friendly to this important movement to interest the public in the grandest truths that have ever been imparted to mankind from sources of supernal wisdom and love.

We cannot sufficiently express our sympathy with this great enterprise, on the part of the very efficient and influential Association who have it in charge. We regard it as a most promising augury of an unparalleled movement of activity in spiritual affairs, not only in this section of this blessed and wonderful country, but throughout the length and breadth of the land. God bless the brethren who have come forward to aid in this important initiatory measure.

In order that our readers and the public may judge of the great ends which are sought to be promoted by that truly benificient and useful Association, read the following:

PREAMBLE AND DECLARATION OF PRINCIPLES OF THE FIRST ASSOCIATION OF SPIRITUALISTS OF PHILADELPHIA.

Believing—1st. That a Beneficent Power and Wise Intelligence pervades and controls the universe, sustaining towards all human beings the intimate relation of Parent, whose revelation is nature, whose interpreter is science, and whose most acceptable worship is doing good to all;

2d. That all truth is sacred and its authority absolute to the individual that apprehends it, but that while one may aid another in the perception of truth and duty, no one can determine for another what is truth and duty; hence that each human being must believe and act upon individual responsibility;

3d. That all action, according to its quality, results in suffering or in joy, by the operation of inherent laws, physical and spiritual;

4th. That all human beings are destined to a continued individual existence in a future state, for which the experiences and attainments of the present life are preparatory; and hence that it is the duty of all to perfect themselves in knowledge, wisdom, and love, by making a right use of all the means obtainable for developing completeness and beauty of character, for aid in which divine inspirations, angelic ministrations, and spiritual gifts are ever available to mankind;

5th. That realized communion with those who have gone before us to the spirit world is practicable under suitable conditions, and is a privilege of high value to those who use it wisely;

6th. That the human race is one family or brotherhood, whose interests are forever inseparable; hence that it is the duty of each individual not only to refrain from whatever would wrong or harm another, but also to live for the good of all, seeking especially to aid the unfortunate, the ignorant, the inharmonious and the suffering of whatever race or condition;

7th. Believing, also, that the achievement of true lives and a nobler civilization can better be attained by associative and co-operative than by merely individual action, we, the undersigned, agree to unite our efforts for the practical application of these convictions.

That "Declaration of Principles" embodies in a few short sentences, formulas of Religion, Philosophy and Ethics which, in comprehensiveness, terseness of expression and beauty of style, may well challenge comparison with anything of the kind which has ever preceded it. We know not who was the mortal author of that Declaration, but be that as it may, he or she, was but an inspired instrument of supernal wisdom. Let that Declaration be the study of all who desire to know and understand the principles that underlie the Spiritual Movement, for therein is embodied and most felicitously expressed, the important truths which Modern Spiritualism has demonstrated and established beyond all reasonable question or dispute.

It is to advance such religion—such philosophy—such ethics, that the camp meeting now going on is held. Friends of Spiritualism and the truths that have come through it, leave nothing undone to make this a success. A more pleasant and profitable relaxation from the routine of the round of worldly occupations can nowhere be found, to compare with that which may be enjoyed at this beautiful and health-invigorating grove and its surroundings. Go and see for yourselves, and you can then appreciate what we here tell you.

"Let Us Have Peace."

D. J. Mandell, of Athol, Mass., writing on 'Nuts to Crack," in the last *Religio-Philosophical Journal*, says:

"As an individual, my earliest attention was given to this problem (the unreliable points in Modern Spiritualism), and a line of manifestations was opened, in the very outset of the movement, to offset the liabilities and dangers of these cruder tendencies—most successful, too, and widely influential and acknowledged. And as the Christianity of universal unity and brotherhood is the only solution and avoidance of the difficulty, those who are really interested in holding in check unworthy and injurious influences and maintaining well-regulated conditions in spiritual things, are the very ones who could the most satisfactorily and successfully inaugurate this divine unity, which will be found to be indeed the only real spiritual organization. I should be glad to hear from any one interested in this higher unfolding, and, among others, Andrew Jackson Davis may now be able to send us a helpful word."

Not to know Mr. Mandell, of Athol, Mass., may "argue ourself unknown;" but, really, we are forced to confess that we never have heard of him, nor of the "successful and widely influential line of manifestations" to which he refers. That he imagines himself to be one of those "really interested in holding in check unworthy and injurious influences, and maintaining well-regulated conditions in spiritual things," is very certain, and that he imagines that Andrew Jackson Davis is the one perfect and mighty representative of his aspiring class, is very certain. These prominently representative men imagine that their exalted excellencies constitute the "only real spiritual organization;" or at least this unknown Mr. Mandell is weak and silly enough to say so. Spiritualism has had a good deal to bear in the way of nonsense, but we hardly think it has had to bear anything quite so humiliating as the high antics of just such self important Spiritualists as Mr. Mandell, who thinks he is qualified to do the thinking for Spiritualists, and the controlling of the Spiritual Movement for the spirit-world. We can assure Mr. Mandell that Spiritualists have become so heartily disgusted with the supercilliousness of just such Spiritualists as himself, that they have about as much influence for good, with them, as have the canting sectarians who are laboring so industriously to create confusion, distrust and contention in the spiritual ranks.

Of these two classes of nuisances to Spiritualism, the former are the most intollerable. We assure Mr. Mandell that Andrew Jackson Davis, Mr. Mandell, *et id omne genus*, in the spiritual kingdom of humanity are not "the only real spiritual organization," and if they wait until they are recognized as such, they will wait a good while.

We know of no more unworthy and injurious influence, operating against Spiritualism, than the effort that is being made on the part of those claiming to be Spiritualists, but who are seeking to prostitute the spiritual movement to the glorification of a few ambitious and weak-minded mortals. We think that we have "cracked the nut" which Mr. Mandell has been gloating over, and within it we find nothing but the dried skin of what once was the promise of a kernel.

But of all absurd and nonsensical conceptions that ever possessed a human brain, the greatest is that which seems to befog Mr. Mandell, and leads him to think that there can be "Christianity of universal unity and brotherhood" in Spiritualism, while a few egotistical and vainly ambitious men attempt to dictate not only to Spiritualists, but to Spirits who alone can have any control of spiritual things. If Mr. Mandell or Mr. Andrew Jackson Davis, or Mr. anybody else, thinks that he will be permitted peacefully to manage spiritual affairs for selfish ends he will find himself woefully mistaken. Spiritualists are free men and women and recognize the claims of no one to interfere with the freest exercise of their rights to search for truth, and independently judge when they have attained it. Spiritualism will not be dragged into the old ruts of personal advancement, and no attempt to subvert it to any such base use will be tolerated. Especially will no such attempt be tolerated, when made by such weak and imperfect mortals as those who have been working to divert it to such base uses. We want peace—we want harmony—we want brotherly love—and because we want these conditions in Spiritualism we shall firmly and inflexibly oppose all attempts, come from what quarter they may, to place the spiritual movement under the control of any faction or party, or exclusive organization, whatever. On these conditions alone can there be any peace or harmony among the friends of Spiritualism. Those who will not contribute to the establishment of those conditions are not the friends of Spiritualism, but its worst enemies, however much they may profess to be its friends. "Let us have peace."

HARRY BASTIAN, the materializing medium, has just closed a very successful engagement at Troy, N. Y., and is now permanently located at Cascade, Cayuga County, N. Y., where he will be happy to receive his many friends.

The New Departure of the "Religio-Philosophical Journal."

We most sincerely congratulate our Chicago contemporary upon the favorable condition of its affairs which warrants a reduction of more than twenty per cent. in its subscription price. Col. Bundy says with great propriety:

"Any change in the price of an old-established paper, and especially a reduction, is a matter of the gravest importance, involving many things of which the general public can form but an inadequate conception, and extremely hazardous and not to be thought of unless there is a sufficiently strong financial backing to warrant a trial of the experiment without jeopardizing the life of the paper. Fortunately the *Journal* is in this favorable condition. It has cost, however, a dozen years of self-sacrificing devotion on the part of the late, as well as the present editor, and the expenditure of a large sum of money to reach this desirable goal. The cost of carrying the *Journal* to the point where it became self-supporting was over fifty-thousand dollars, but for the last seven or eight years the paper has taken care of itself."

In view of those facts, we are rather surprised that the present reduction in the price of the *Journal* was not made sooner, or the size and quality of the paper increased. Editors and writers, and especially spiritual editors and writers, have no more right to make money or even the barest living out of Spiritualists or Spiritualism than have the poor, despised and hated Spiritual mediums, who labor to perform what is required of them by their spirit guides. No one has any right to make money out of so sacred a thing as Modern Spiritualism, which does not admit of any such sordid service, as the *Journal* has all along contended. The editor of that paper goes on to say:

"The influence of the *Journal* is greater and more far-reaching at the present time than ever before in its career, though the circulation is considerably smaller than before the era of 'hard times' began. From all quarters comes evidences of the good the *Journal* is accomplishing, and our only ambition is to extend the field and enlarge the scope of the work it has to do. The first and most important step at this time is to put the price at such a figure as shall place it within the reach of all. *While the paper remained a part of Mr. Jones' estate*, it was of course impracticable to inaugurate a change in price. *On the first of last month the business done under the name of the Religio-Philosophical Publishing House, including the Religio-Philosophical Journal, was separated from the estate of the late proprietor.* The earliest moment at which we could perfect our plans has been improved to give our readers a reduction in price and to invite all our friends to come forward with alacrity and fulfil their promises, either expressed or implied, viz: That with the reduction they would more than double our subscription list."

We must here pause in our quotation to notice a few of the illogical points of that very curious explanation of the reasons that governed Col. Bundy in making that confessedly hazardous reduction. He admits that the influence of the *Journal* is greater than it ever was, although its circulation is considerably less than it was before the era of hard times. That being the fact, if he desires to extend the influence of the *Journal*, he ought to seek to contract its circulation instead of trying to extend it. There can hardly be a question that the less the circulation of the *Journal* the greater its influence. As the paper is in a most prosperous condition, so prosperous as to warrant voluntarily throwing away one-fifth of its patronage, the right thing for Col. Bundy to have done, to increase the influence of his paper, would have been to give his readers more of the same kind of mental food as that which had so greatly increased the influence of the *Journal*. In that way Col. Bundy could have extended the "good the *Journal* is accomplishing," without straining that "strong financial backing," of which he speaks, or "jeopardizing the life of the paper." We feel that we have none too many papers claiming to be Spiritualistic, and do not want to see the *Journal* run aground; but we would lack candor if we did not express our fear that that "strong financial backing" may prove but a poor assurance of the life of the paper, if it is run at an admitted loss.

We feel satisfied that to lower the price of an old established paper is one of the most impolitic ways of increasing the circulation of it. The way to do that is to increase the value of the paper to the reading public. We trust our able and influential contemporary, the *Banner of Light*, will not feel inclined to imitate the unwise example of the *Journal*, but steadily move forward in increasing the reading value of its matter. We have thought of doing away with the charge for postage on MIND AND MATTER, and may, for convenience, decide to do so; but when we can afford to enlarge our paper at our present rates of subscription, we shall take that course.

But the most illogical admission of Col. Bundy is that which we have italicized, in which he says that not until the first of the present month was the *Religio-Philosophical Journal* separated from the estate of Mr. Jones. This is a flat contradiction to the statement of Mr. Sanford B. Perry, that from the time of the murder of Mr. Jones the *Journal* was in the proprietorship of Mrs. Jones and her daughters. Had that been the case there would have been nothing to prevent the reduction which Col. Bundy pretends was delayed because it was not in their absolute control. The question which Col. Bundy here raises is one of veracity between him and his legal adviser and defender, Mr. Perry. We trust no serious estrangement between them will result from this divergence in their respective statements made in the same issue of the *Journal*.

We do hope that all the friends of Col. Bundy will "come forward with alacrity and fulfill their promises to him, either expressed or implied," especially those implied, and do away with "the hazard of the change," which Col. Bundy has undertaken, "with great hopes of success." We do not like that hazard, and shall only feel relieved from anxiety when we know the result has justified those hopes of Col. Bundy. It is not a favorable time for trying hazardous experiments, and we would feel less anxious had Col. Bundy postponed his experiment until a more propitious time.

Who Is The Deceiver?

It will be remembered that a few weeks since Bundy, of the *Religio-Philosophical Journal*, made a vicious editorial attack upon Mr. Harry Bastian and his former business associate, Mr. Taylor, in which he sought to discredit those gentlemen in the eyes of the public. Knowing that his allegations to their prejudice were most unjust and untruthful, we stated frankly what we thought of his journalistic conduct, and gave such facts as had come to our knowledge, justifying our judgment in the premises.

In the *Journal* of July 12, the Religio Philosophical Bundy says:

"WILD ASSERTIONS OF THE PSYCHO-MANIAC ROBERTS—THEIR COMPLETE REFUTATION.

"In order to account for their total loss of public confidence in Chicago, Messrs. Bastian and Taylor circulated a story to the effect that suit had been brought against the estate of the late S. S. Jones, involving a large sum; that they were important witnesses against the estate in that suit, and that, in consequence of these facts, the *Journal* was persecuting them, and manufacturing public opinion against them, in order to break the force of their testimony.

"As there never was a particle of truth in any part of their story, we declined for a long time to notice it. But, finally, in our issue of the 5th of June, ult., at the suggestion of friends, that its constant repetition, without any denial on our part, might induce some of our friends to believe it had some foundation in fact, we said that:

'No suit of any name or nature is now pending in any court, against the estate of S. S. Jones, nor has any such suit ever been commenced; neither have the administrators of said estate, nor the heirs ever been approached by any person threatening to bring such suit. The assertions of Bastian and Taylor are false in general and false in particular,' etc.

"J. M. Roberts, the publisher and editor of a newspaper, in his sheet of July 5th, assumes to declare:

'It is a fact, as the records of the Chicago courts show, that Mrs. A. M. (H.?) Robinson did bring suit against the heirs of S. S. Jones, for the recovery of a large amount of money which she claims is due her from the estate of that decedent. In that case Messrs. Bastian and Taylor were important witnesses. The case was put on the list for trial, and came up in its regular order. Owing to some omission or defect in the pleadings Mrs Robinson's counsel withdrew the case in order to bring it more fully before the court in new proceedings. That being the case the truth stands with Messrs. Bastian and Taylor and against the editor of the *Journal*. Desperate indeed must be the stress of the *Journal* when it will so deliberately falsify recorded and documentary facts.'

"We have asked our attorney, who had the sole charge of the defense of the case supposed to be referred to (as it is the only case ever commenced by Mrs. A. H. Robinson against the widow or either of the children of Mr. Jones, for any purpose), to state the facts in relation thereto, and we have given his answer:

'Col. John C. Bundy—Dear Sir:—You have asked me to give you the facts in relation to the suit of Mrs. A. H. Robinson against the widow of the late S. S. Jones and his two daughters, and against yourself as the manager of the *Journal*.

'The *Journal*, after the decease of Mr. Jones, was conducted and published under your business and editorial management and control for, and in the sole interest of, his wife and daughters, who were its sole proprietors.

'The suit of Mrs. Robinson was commenced August 22d, A. D., 1877, and made returnable to the November Term, 1877. The first declaration filed in her suit was stricken from the files, by order of court, because it set up no cause of action at all. On the 6th day of December, 1877, by leave of court, an amended declaration was filed. The sole and only cause of action set up in this declaration, or attempted to be set up in the one so stricken from the files, was that on the 30th day of April, 1877, while you were the editor, manager and superintendent of the *Journal*, the defendants, for the consideration in said declaration expressed, promised the plaintiff to insert in the *Journal* an advertisement which should set forth the name, residence, business, profession, and character of treatment of plaintiff, similar to the advertisement which had there previously been published for her in the *Journal*. The declaration then avers that the defendants refused to perform this alleged contract, whereby the plaintiff had suffered large damages.

'The defendants, in and by their plea, denied such contract was ever made by them with the plaintiff.

'The declaration set up no cause of action whatsoever against the estate of said Jones, and the claim made was not based upon any transaction that occurred in the earth-life of said Jones. The issue, as made by the pleadings, was whether or not the defendants promised to advertise for the plaintiff. She in her declaration averred that they did, and they in their plea denied it.

'The case was then placed on the trial calendar to be tried when it should be reached on the issue thus made.

'On the 21st of February, 1879, the case was reached for trial in the ordinary course of the business of the court. I was present in court as the attorney of the defendants, ready to try the case when called. The plaintiff was not there, either in person or by attorney, and the Court, no person appearing for the plaintiff, ordered the case to be dismissed for want of prosecution. It was so dismissed. The case was not withdrawn by the plaintiff's counsel, owing to some omision or defect in the pleadings or for any other cause, or at all, and no new suit has been commenced.

'I believe it has never been claimed by any one that either Bastian or Taylor have or had any knowledge whatever of the making of this alleged contract, or that they were to be used as witnesses on the trial of that issue.

SANFORD B. PERRY.

Chicago, July, 7th, 1879.

In our issue of July 5th, we published the statement made by Messrs. Bastian and Taylor, publicly, before the First Spiritualist Society of Chicago, one year ago. That statement set forth fully and clearly, just what those gentlemen did say, in relation to the cause of Bundy's attempt to discredit them through the columns of the *Journal*. At that time suit had been commenced by Mrs. Robinson, but it was not fully decided what cause of action to assign, in order for her to obtain redress for injuries which she felt she had received at the hands of the widow and heirs of S. S. Jones. It was known by her, that Mr. Jones had made a will providing for the settlement of certain claims and obligations which she, Mrs. Robinson, held against him. To this will were attached the names as we are informed, of Messrs. Bastian and Taylor as witnesses. On the murder of Mr. Jones, his papers were taken possession of by Col. Bundy and his wife, but this will which was known to be in existence a very short time before his death, has not been forthcoming nor its absence accounted for by those who took possession of his papers and effects. It is doubtless in relation to that will that the materialized spirit of Mr. Jones appeared through the mediumship of Mr. Bastian, and expressed his wish and determination to have the provisions of it carried out. It was these circumstances to which Messrs Bastian and Taylor referred in their statement.

Soon after the death of Mr. Jones, those representing his estate, entered into an agreement of settlement with Mrs. Robinson for the liquidation of her claims against that estate. That agreement provided for the payment or transfer of property belonging to the estate, of an amount sufficient to satisfy the obligations she held against it, in addition to which she was to have the advertising advantages through the *Journal*, which she afterwards sued the heirs of Mr. Jones to recover damages for witholding. When in Chicago on the 22d of February, the day after Mr. Perry says the case of Mrs. Robinson was dismissed, she informed us that her counsel deemed it best to allow the case to be dismissed, in order to bring it up in a new form, that would raise the question of the missing will, and thus give her all the rights to which she was entitled in view of the breach of contract with her on the part of Mr. Jones' widow and heirs.

It is to get rid of these damaging facts that Col. Bundy and his counsel, Sanford B. Perry, Esq., have, by the most bare-faced subterfuges, sought to avoid. It must not be forgotten that it was this same Sanford B. Perry, counsel for the proprietors of the *R.-P. Journal*, that took the lead in the movement of that paper to discredit the mediumship and integrity of Messrs. Bastian and Taylor. We never heard of Mr. Perry's having, before or since, taken any prominent part as a writer for the *Journal* in any other matter relating to Spiritualism, and therefore conclude that he had some very especial object to accomplish in leading that movement.

When, after the public attempt of himself and others was made, through the *Journal*, to discredit those distinguised and thoroughly tested mediums, the spirit guides of Mrs. Cora V. Richmond, through her, on the following Sunday, severely criticised and condemned their unreasonable course; it was Mr. Perry who felt so especially aggrieved that he was rash enough to seek to discredit Mrs. Richmond, in order to escape the condemnation of his selfish conduct by her spirit guides. This was an enterprise that Mr. Perry soon found himself entirely unequal to carry through, and he retired from the undertaking. He and Col. Bundy knew very well that Messrs. Bastian and Taylor had made the public statement in regard to their treatment of them (which we published on the 5th instant) more than a year ago; yet they never ventured to deny or question that statement until the present time. If there was no just grounds for that statement, why did Col. Bundy and Mr. Perry rest quietly under that most damaging impeachment of their good faith, in seeking to discredit those mediums. Col. Bundy tells us this was because "there never was a particle of truth in any part of their story." If that was the case, the time for those gentlemen to have denied it was when they first heard of it. That they did not deny it then was because they could not do it without being made to appear the deceivers they were trying to make Messrs. Bastian and Taylor appear to be. Silence was their only alternative, and they would have consulted their reputation for truthfulness and sincerity, had they not revived the recollection of their past most unjust and dishonorable conduct, by raising an issue of veracity with ourself in the manner they have sought to do, in the editorial article and correspondence above quoted.

We are willing to stand or fall by the substantial truthfulness of what we have stated, in regard to the questions at issue, between Col. Bundy and Mr. Perry on the one side, and Messrs. Bastian and Taylor and ourself on the other. The evasion and special pleading of the former to enable them to escape the just consequences of having sought to mislead and deceive the public in relation to Messrs. Bastian and Taylor and Mrs. Cora V. Richmond as mediums and individuals, will serve them as little in the end as when first begun.

Col. Bundy says: "No suit of any name or nature is now pending in any court against the estate of S. S. Jones, *nor has any such suit been commenced; neither have the administrators of said estate, nor the heirs ever been approached by any person threatening to bring such suit. The assertions of Bastian and Taylor are false in general and false in particular," etc.* Messrs. Bastian and Taylor said, in relation to that matter, one year ago, and they have never said anything else since: "Meanwhile the animosity between Mr. Bundy and the other Jones' heirs on the one side, and Mrs. Robinson on the other, culminated in a law suit, she suing them in the Superior Court of Cook county, on the 10th of October, 1877, for the sum of $50,000, claiming that she had been wronged out of her share of Mr. Jones' property, and intimating that the Bundys knew Mr. Jones left a will, which will has not yet come to light. As to the truth of Mrs. Robinson's assertion, we do not know for certain, yet from circumstances within our personal knowledge, we are inclined to think them true. But we do know that as soon as Mrs. Robinson commenced her suit against the Bundys, and it became understood that we might be witnesses for her, and, also, when it became known that the spirit of Mr. Jones had materialized at one of our circles, so as to be recognized beyond a doubt, and stated that he wanted John to carry out his will to the letter.' Mr. Bundy, taking advantage of the alleged exposure of Dr. Witheford and Mr. Huntoon, mediums of this city (Chicago), commenced publishing a series of articles against physical mediums—us in particular—with the view of damaging our character and the effect of our testimony in the Robinson-Bundy law-suit, which suit is still pending. Pretending to his readers all the while that he had taken a position against us as mediums, he began criticizing the manner of conducting our circles, which before he had published favorable notices of. We replied to his articles, but he refused to insert the same, giving as a reason for such refusal, want of space, although he made columns of comments on them." (How very Bundy-like?) "perverting, garbling and misrepresenting our views. Failing to injure our reputation by mere criticism, he commenced publishing every kind of scurrilous slurs and accusations against us, and also published certain slanderous and false stories about us, several of which we traced up and refuted, but he refused to give us a hearing in his paper."

"We had good reason to believe that the petition for a test seance, gotten up by Mr. Bundy's lawyer, was instigated by Mr. B., and, therefore, refused to grant the request. In publishing the petition and the names, Mr. Bundy refused to insert our reasons for not complying with their request."

This was the arraignment which Messrs. Bastian and Taylor made publicly against Col. Bundy, and to which he stood mute for more than a year. It was a terrible arraignment for one occupying the position of Col. B., and should have been squarely and promptly met and fully answered, if that were possible; but there it stands to-day without any attempt at an answer save the feeble and insufficient one which he and his counsel have made as above set forth, to get rid of its damaging effect.

We now ask our readers to test the respective statements of Col. Bundy and of Messrs. Bastian and Taylor; by the published statement of Sanford B. Perry, and judge with whom the claim of truth and honesty lies.

Mr. Perry says: "The *Journal*, after the decease of Mr. Jones" (why not say after his cruel and most iniquitous murder?) "was conducted and published under your business and editorial management and control for and in the sole interest of his wife and daughter, *who were its sole proprietors.*" This Mr. Sanford knows was not the case, and could not be the case, until every just claim against the estate, by other parties than the heirs, were fully and completely satisfied, such claims being a lien on all the property left by Mr. Jones until fully satisfied. Their interest in the *Journal* could not be sole and exclusive until all such claims were satisfied. If there was a will made and left by Mr. Jones, as Mrs. Robinson claimed, unless that will gave the widow and daughters the sole proprietorship of the *Journal*, they could not become its sole proprietors, as claimed by Mr. Perry. This unwitting attempt of Mr. Perry to get his client, Col. Bundy, out of the corner in which he placed himself, affords the strongest ground to infer that Mr. Jones had really by his will invested Mrs. Jones and his daughters with the sole proprietorship of the *Journal*, subject to the payment of his just debts. In no other way could those ladies have become the sole proprietors of the *Journal*, after his heartless murder. If we were counsel for Mrs. Robinson, we would use that declaration of the counsel for the heirs of Mr. Jones as strong proof that he left a will investing them with the sole proprietorship of the *Journal*, which will we would require those heirs to account for or produce. But Col. Bundy and Mr. Perry both admit that there was a suit of Mrs. A. H. Robinson against the widow of the late S. S. Jones and his two daughters; that that suit was commenced August 22d, A. D., 1877; that a declaration was filed in the case which was dismissed because it set up no cause of action; that on the 6th of December following, by leave of the court, an amended declaration was filed; that the cause of the action was the breach of a contract of settlement of her claim against the estate of Mr. Jones, made between the legal representatives of that estate and Mrs. Robinson; that on the 21st of February, 1879, neither Mrs. Robinson nor her counsel appearing, the case was dismissed; and that since that time no new suit has been instituted. It is a wonder that Mr. Perry had not told us that no new suit was contemplated by Mrs. Robinson and her counsel. It is hardly likely he would have omitted such an important point, if he had any reason whatever for making such a statement.

We may naturally infer that until that will question is determined, that Mr. Perry deemed it advisable to await further legal developments before declaring the close of the settlement of the Jones' estate. If we conclude that there is such a concealed will, Col. Bundy and Mr. Perry may blame themselves for it; for, in their desire to place Messrs. Bastian and Taylor and ourself in the wrong; they have virtually confessed its existence, as we have shown above.

Mr. Perry, with the pettifogging evasion of a "Toomb's Shyster," seeks to avoid the damaging allegations which have been made against his client, Col. Bundy, by concealing from the public that a will, to which Messrs. Bastian and Taylor were witnesses, was made, in which the settlement of Mrs. Robinson's claims against Mr. Jones were specially provided for, and that that will is withheld by those who have possession of it. In that matter Messrs. Bastian and Taylor are most important witnesses, and will continue to be until that point is finally settled. Mr. Perry seeks to make a point out of our statement that Mrs. Robinson's suit was withdrawn by the advice of her counsel; by stating that the case was dismissed because neither Mrs. Robinson nor her counsel appeared when the case was called. We were assured by Mrs. Robinson that that course was advised by her counsel to enable them to include matters of evidence, that could only be introduced under new proceedings. The complaint was, therefore, to all intents and purposes, withdrawn by the counsel of Mrs. Robinson for the purpose stated.

Where the truth lies, in the premises, the reader can now fully judge. Dare Col. Buudy let his readers hear our reply? We opine not, and shall rest content. If this was a matter which did not concern the character of two prominent mediums, whom we know to be most unjustly and selfishly assailed by Col. Bundy, through the *Journal*, to the scandal and injury of Spiritualism, we would not have felt it our duty to interfere in the matter. As it was of this character we could do no less than we have done to determine where the truth rested. This we think we have done very effectually, and there leave the matter.

Editorial Briefs.

GEN. J. EDWARDS, of Washington, D. C., arrived in Philadelphia last Tuesday, from the West. He will visit the camp meeting and be the guest of Mr. and Mrs. Bliss, at Langhorne Station.

MRS. NETTIE PEASE FOX lectures regularly each Sunday morning and evening at the Academy of Music, No. 4 State street, Rochester, N. Y., and her discourses are much admired by all who attend.

DR. J. H. RHODES will have charge of the book and news stand at the camp meeting and will keep MIND AND MATTER and other spiritual papers for sale. He is authorized to receive and forward subscriptions to MIND AND MATTER.

MRS. C. B. BLISS and Mr. and Mrs. Wm. Winner left Philadelphia on Tuesday morning last for their new quarters at Langhorne Station. It is hoped that Mrs. Bliss will be "in condition" to give a materializing seance every evening while the camp meeting is in session.

WE hear from a reliable source that Seldon's Orchestra has been engaged for every evening during the continuance of the Spiritualists Camp Meeting to begin at Neshaminy Falls, on the 18th. This is a "new departure" from our Orthodox ideas of a camp meeting.—*Newtown Enterprise.*

DR. A. H. RICHARDSON has consented to act as our agent at the Shawsheen River Grove Camp-meeting, which opens July 22d, and is authorized to receive and forward subscriptions to this office. Spiritualists and mediums' friends, work with our brother, at this meeting, to increase our circulation.

MR. GEO. W. BURNHAM, of Willimantic, Ct., will act as our general agent at the Lake Pleasant Camp-meeting this season. Bros. O. N. Bancroft and others have notified us that they will "work hard" to increase our subscription list there. These friends will work in harmony with Bro. Burnham in the good work.

MR. W. T. FORBES, of Atlanta, Georgia, general Southern agent for Messrs. Clapp & Jones, the well known steam fire engine manufacturers, Hudson, N. Y., called at MIND AND MATTER office this week. He proposes to attend the camp meeting. He is a bold, out-spoken, active Spiritualist, deeply interested in advocating its truths. Well known throughout the South and commands the confidence of all classes of people.

BROTHER THOMAS COOK, formerly State Missionary of Minnesota, addressed the Spiritualists at a picnic in Manhattan, Kansas, on the 4th instant. He has consented to act as our agent in the West, and is authorized to receive and forward subscriptions to this office. He is a noble, zealous worker in the spiritual vineyard, and he should be sustained in his efforts to benefit humanity. Friends in Kansas give him a call.

WE would call the attention of the reader to the advertisement of Dr. and Mrs. William Rose, of Louisville, Ky., who have established a Vitapathic Healing Institute in that city, for the treatment of all manner of diseases the flesh is heir to. Dr. Rose is highly spoken of as a fine diagnoser by inspiration; also healer by magnetism and other modes. His greatest success is said to be in female diseases, he having made that branch a specialty for over thirty years.

Spiritualists' Camp-Meeting.

At Neshaminy Falls Grove, Willett's Station, Bound Brook Route, now in progress. Opening exercises Sunday (to-morrow) with lecture by Professor J. C. Buchanan of New York, at 10 o'clock, and lecture at 3 o'clock by Mrs. E. L. Watson of Titusville, Pa., with appropriate music by Professor Seddeu's band, and a vocal choir. Tickets from Philadelphia to Willett's Station (near the camp) and return (good any time), fifty-five (55) cents, to be had at Berks street station of the Reading Railroad Company. Children, between 5 and 12 years of age, half fare. Trains leave daily at 6.45, 8.15, 10, 11.30 A. M.; 1.30, 3 30, 4 30, 5.30, 7.15 P. M. and midnight. Returning, leave Willett's Station at 7 20, 8.19, 9, 9.28, 10.48 A. M., 12.58, 3.21, 4.15, 6.22, 7.21, 9.26 P. M. Sundays—Leave Berks Street Station at 9 A. M. and 4.30 P. M. Return, 6.42, 7.30 P. M. Special trains will be run if necessary. Tuesdays and Thursdays will be general excursion days, with special entertainments and exercises at the Camp. The street cars of Second and Third streets, Fifth and Sixth streets and Union Line (green cars) go near Berks Street Station.

JOSEPH WOOD,
Secretary.

Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as Spiritual mediums. In choosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]

Communications received through the mediumship of Alfred James, July 11, M. S., 32, and taken down by the editor of MIND AND MATTER.

GOOD AFTERNOON, SIR:—I do not think my remarks to-day will need any preface. The first point that I desired to illustrate is this. Is the Bible of the Christians worthy to be considered a revelation? On this question there are, in Christian countries, about as many who do not believe it to be a revelation as there are who do. A revelation is the disclosure of something that mankind has never before known, and the point to be here considered is:—does that book justify the claims set up for it?

I contend that there is not a spiritual manifestation in that book—there is not a single moral precept there, but what has been gained through the experiences of the human race. Peoples in their days and times have not had revelations made to them, but simply have attained to an adjustment of their various affairs resulting from the experiences of their ancestors as well as their own. All enlightenment must be the outgrowth of thought upon any subject.

The Christian religion is very imperfect when viewed from a spirit standpoint. It creates longings; it teaches a precept or sentiment, that is expressed by Goldsmith in his poem of "The Traveller:

> "That the weak soul within itself unblest,
> Leans for all pleasure on another's breast."

So the Christian religion teaches you to lean upon the merits of a man who does not exist, and who, in my mortal life, I thought to be a myth; but long before departing I had reached an advancement of spirit when I regarded Jesus as a man.

Religious ideas have nothing to do with the advancement of a spirit in the after life; but moral principles are things which pass current there. The subject of Christianity would scarcely be worth the paper it is written or printed upon, were it not for the many minds, or spirits that it holds in enthralment both in this world and the world to come. Oh! Liberalist; Oh! Spiritualist—you who have partaken of the true waters of eternal life, do not keep them to yourselves. If you could look as a spirit upon the untold misery of billions of spirits and millions of mortals wrapped in this benighted—this horrible condition, seeking for that which they can never find, you would not put your light under a bushel. Fear not the rage of men—fear not the existing ecclesiastical powers—for every spirit in the body that suffers to advance its fellow mortals is an angel in disguise. When I first commenced speaking here, I proposed to analyze this Christian belief, but I concluded that it would be better to view it in the aggregate and show its dark influences upon the life to come.

I would say in conclusion, Oh! priest, beware; for in the after life you will have to pass through such atonement that the sufferings of Jesus will be as nothing when compared with it. In the crucifixion of your spirit you will send up that same cry, "My God! My God! hast thou forsaken me."

Thank you. At some other time I will show the glaring defects of the Christian religion.

Sign me, HARRIET MARTINEAU.

GOOD AFTERNOON:—Though I fail to see things as a spirit in the light that the preceding speaker has put them, yet her experience is a truth to her, and mine is a truth to me. To me, creeds, dogmas, or beliefs, are but passing clouds that will soon be dispersed before the spread of universal truth. To me there is one wish—one desire, and that is, to unite all spirits and all mortals in a universal brotherhood and sisterhood. I can see some of the defects of belief, so-called, in the spiritual and mortal states; but these beliefs have not such a damning influence, in my eyes, as the preceding speaker seemed to think. But there is one thing that is really a curse, both in the mortal and spirit life, and that is a prejudiced mind; for this shuts you in a narrow circle, stops all advancement, robs you of the essential truths of the spirit, and gives you nothing in return for this terrible loss.

The masculine mind seeks deeper into cause and effect; the femine mind is too impulsive and transcendental to do so. The latter would revolutionize the world in a day, without considering the amount of misery that rash and sudden changes make in the social system.

I went to spirit-life from this city, and only a short time ago. I do not want to judge others, either as spirits or mortals, for individuals are nothing more than atoms, the aggregate of which make up the spirit force of the universe.

You will sign me,

EDWARD A. THOMPSON.
Late Commodore in the U. S. Navy.

I have to speak very low. I was killed accidentally—my child with me. I can only say a few words. I know it was an awful stroke to my relatives and friends; but I am happy now, and am waiting—preparing a home for them, and a joyful reunion in this after life.

MRS. SMITH,
Jerome, Mich.

[This spirit, in taking control, caused the medium to fall backward, as if suddenly struck from the front. She spoke in a whisper, and with great difficulty.—ED.]

GOOD DAY, SIR:—I was an old lady. I had lived my three score and ten and some time over. I fulfilled all my duties as honestly and conscientiously as I could in this life. In this after life age seems to roll off of you, and you leave it with your mortal body, behind. What vigor I feel! It seems that my young days are coming back again—not my religion, but my actions. Whenever I have acted kindly, these are the things that are helping me to an eternal future happiness. Be kind—be gentle and charitable with all those who err, and you will build a happiness for yourself in the after life. My name,

MRS. NAOMI CHAMBERLAIN,
Salem, Mass.

GOOD AFTERNOON, SIR:—I might have come in here with a fierce personation, but the bosses of this concern would not allow it. Well, sir, I was a printer—a compositor. I had one fault, I would drink, and drink led to my death. I had little idea within an hour of the time of my death, that I would be murdered. It was in a barroom row, and it took place at Bellefontaine, Ohio. I merely came here to-day to let the boys know that I am alive and not dead, and to give them a word of advice. Beware of rum, for as long as you go where it is you are in constant danger. It inflames all the bad passions of men and makes them brutes. Now, sir, before I go, I suppose you can give me a little advice. My name is Mathew Pollock. I want you—it's a strange request—to hold on to both of the hands of this man" (the medium) "until I gather a certain Spirit force from you that I want to take with me. Will you grant it?"

[We took the medium's hands as requested, and after a few moments he said "God bye—God bless you," and left. "Wild Cat," the Indian guide, described the spirit as appearing to be that of a free-hearted, generous nature. He said he must have been struck on the head. He came intending to break certain conditions surrounding him and to get away from his old associations.—ED.]

MIND AND MATTER is the name of a new paper started recently in Philadelphia, devoted to the cause of Modern Spiritualism. The editor is Mr. J. M. Roberts, a gentleman of culture and ability, whose soul is enlisted in the work of propagating the tenets of the new philosophy. If any of our friends desire a journal of this character, we recommend MIND AND MATTER. Price, $2.15. Address MIND AND MATTER Publishing House, 713 Sansom street, Philadelphia, Pa.—*Examiner, Bellefontaine, Ohio.*

CORRESPONDENCE.

RIVERSIDE, Cal., June 2d., 1879.

FRIEND ROBERTS:

I am exceedingly interested in your articles on the influence of Catholic spirits in trying to subvert or destroy our mediums. Southern California was settled originally by Catholics, as the names of different places prove, if we had no further evidence. San Bernardino, Santa Monesa, Santa Barbara, San Francisco, the prefix, interpreted, signifying Saint. San being used when the Saint thus honored is a man, and Santa for the opposite sex.

Coming to this coast nearly four years since, the first public lecture I gave was at San Jose, and but a few squares from the convent there. I never had such an experience before. As I arose to speak the air seemed thick and black, even to a sense of suffocation, and for a time I thought I should make an utter failure; and I have been told of another speaker, and one who is no second-class speaker, either, having a similar experience there. The friends in the East cannot have forgotten Jennie Leys; her coming from the church to the platform of Spiritualism; her eloquence, her popularity, and her coming to California. But where is she now? What has she been doing for the last four years?

Now, in making a statement of what I believe to have set this worker aside, I wish it expressly understood, that while I, with others, believe Miss Leys to be the the victim of a delusion, we do not for a moment question her sincerity.

She, in connection with a lady who, if I mistake not, was originally a Catholic, are holding sittings to materialize her guide. She tells me that this woman was sent to her by spirits, and it is certain that they have been together since they have been here, and seem one and inseparable. Miss Leys says that she has never told who her guide is, though she knows; but another party tells me that she once asked her, "Who is your guide?" and the reply was, "The Christ of this planet, and I am his counterpart." This may be, and no untruth, for she may have been controlled to say so, and not be aware of the fact. The idea has gone out, however, that Jennie Leys is trying to materialize Jesus Christ.

But different clairvoyants in different places have seen a Scotch Catholic priest with her; and another medium has been controlled to say: "Jesus is the legitimate ruler of this planet, and he will yet materialize, and if he fails in doing so, through Miss Leys, he will keep trying through others till he succeeds." Alfred Cridge called on her about fourteen months ago, and soon after received a communication through the mechanical control of his own hand, in which occur these words: "You think I could not come to Miss Leys or anyone else. * * Deem not that the Nazarene is either dead or distant." Now the question is, is Miss Leys really held by the angel world for a mighty work, and these Catholic spirits show themselves near her for the purpose of throwing discredit upon and retarding it? or is she really under the control of Catholic spirits, who thus make her a battery to aid in holding their vantage here?

I must say that I incline to the last view, and my reasons are, first, that her ideas of social relations are like the nuns; are like those taught by the Catholic priesthood; total celibacy so far as earth relations are concerned, recognizing our mates as being on the other shore, and living wholly for them; ignoring, setting aside the marriage relation, not that we may form new ties here, but that we will live for the spirit world.

It is certain that her life forces are used by some power outside of herself, for she does nothing; and different Spiritualists have been influenced to provide means for her support, while they had nothing to spare to the active worker in the cause of Spiritualism, Miss Leys, the while, becoming more and more exclusive, even till she will see no man, not even those who do the most for her; or if at all, they are not allowed to go into the house, but she comes out and talks with them.

This was a year ago, and I am told she sees no one now, and remains within till evening, when she walks out in the yard. And it is reported that one of the leading Spiritualists of Los Angelos saw her, one evening, talking with the Catholic priest, though that may be a mistake.

Another case of Catholic influence I will name, is that of a good materializing medium, whose name I will not give, as I think he has suffered enough to learn wisdom. In travelling (while away from his family) he made the acquaintance of an attractive, intelligent Irish Catholic widow, of some property, who fancied him, and got such an influence over him that he fancied he loved her, and only respected his wife. They came to California together, he still keeping up correspondence with his family. This woman traveled with him as his sister; his business manager only knowing the difference. Her aid, her money, was at his command, if he would be her slave. And though certain that he was a genuine medium, under the influences, and with her aid, he sometimes tricked. When she found that she was about to lose her hold upon him, she threatened to expose all this; and he, feeling that he could endure this bondage no longer, forestalled her by coming out and declaring himself a cheat and his mediumship a humbug.

His wife and family, in the meantime, having come hither, the poor woman said to me: "He cannot make me believe that he cheated, when in our own house, with a temporary cabinet, we sat together, and our own darling child came so plainly that I knew her."

I find that this medium is in another part of the country, trying to redeem the past, and, therefore, it matters not to give his name. His wife told me that she, by her will-power, had held a Catholic priest the livelong night, she seeing him clairvoyantly as he stood by her bed, threatening her with all sorts of vengeance if she would not yield her companion to work their wishes; her response being, "I will not yield, neither shall you leave here to go and work him farther evil."

At Temiscal Warm Springs lives another medium that, I most fully believe, Catholic spirits have imprisoned by invisible hands. Miss Leys stopped awhile here with Mrs. F. P. Thornkyke, Mrs. T. going twenty miles after her, and giving her and her companion a month's board, and after that they paid the regular price as boarders. Miss Leys was delighted with the place, said it was the one her guide had chosen in which to do the work he designed to accomplish; that in future times the place would be as noted as Jerusalem is; named the different mountain peaks from the Bibie, etc. But in time Mrs. T. came to feel that Miss Leys, with her spirit band, was robbing every one about the house of their magnetic force, though Miss Leys claimed not; said that her guide did not need to draw from any one.

But true or not, it was a reality to Mrs. Thorndyke, who finally told the lady she could keep her no longer. Miss Jennie was very much distressed, did not wish to leave, and told Mrs. T. how much she pitied her, as her, Miss Ley's, guide would make her suffer so much. Then came the question, "Who is your guide?" with the answer as given above.

Miss. Leys left and went to Los Angelos, and Mrs. Thorndyke has had nothing but misfortune ever since. Her house, which ought to bring a good income, has become worthless to her, and invisible chains seem to circle her about and prevent every move she makes to help herself. And mark, there is an old adobe house close by that was once occupied by a priest, I am told, and clairvoyants have seen him about there, and also in the rooms of the new house.

I wish some good, strong, determined Spiritualist would come and join with Mrs. T., or bring her out and make the place a financial success, using the means to aid in destroying this Catholic power.

I read the history of Mrs. T.'s experience there thus. They allowed her to get the place and prosper awhile; then, through Miss Leys as their medium, attempted to take possession. Failing in this, they have made conditions such that Mrs. T. is prevented from doing anything there or elsewhere.

The place has all the elements of financial success, if taken hold of by some determined soul. Warm baths of the best medical quality, a splendid mountain stream of pure cold water, across the mouth of which a dam could be thrown, making a fine trout pond; a good house commanding a fine view of the valley, etc., etc. And if some whole-souled Spiritualist would purchase and fit up and use a portion of the gains to break up this accursed influence, I know of no better work in which they could be engaged.

There is much more that I might give as evidence of the work of this fell power in this State, and especially in this portion of it, but this is enough for once.

Yours for triumph,

LOIS WAISBROOKER.

Spirit Communication and Confirmation.

The following communication was given through the mediumship of Alfred James and published in No. 32. A marked copy of that paper was sent to Mr. Geo. Thompson, with the request that he would ascertain if the facts were as stated in the communication, and report to us:

SIR:—This is very strange to me. I would have regarded this as a favor, if any person had undertaken to explain it to me in the mortal life; but, sir, it is a stern reality, and sooner or later all must face it.

I died of grief—broken-hearted—and I would warn all people from setting up anything mortal as an idol, for they will certainly rue it in the spirit. I had a son; I loved him too much. In fact, all my hopes—all my aspirations—were fixed upon the success of this son. He became the one object of my life, and he was suddenly snatched from me by death. In an instant all those fond hopes were blasted. Oh! God, it was too much for me. I could not stand it, and when they came back from burying my son they found me a corpse. It is better as it is, because I have rejoined that one, and I am now happy. Tell them not to mourn for me.

Sign me,

ANTHONY COUNT,
Paterson, N. J.

CONFIRMATION.

PATERSON N. J., July 12, 1879.

J. M. ROBERTS:—

Dear Sir—The marked communication you have called my attention to, is correct in every particular. I did not know the man personally; but at the time the circumstances and cause of his passing away was published in the Paterson papers just as the communication reads. I think the circumstance must have been about two months ago. His family, I believe, still lives here. If you have any further particulars please let me know.

Yours truly,

GEO. THOMPSON.

Obituary.

BROTHER ROBERTS:—

It has been in mind for several days to send you a brief notice of the departure of our brother and co-worker, Wm. Davis, who passed to higher life at his old home in Chester Valley, Friday, June 27th.

Brother Davis was one of the old-time Spiritualists, having been an earnest and zealous advocate of the truth since 1851, entertaining mediums, holding circles, and, so long as his health permitted, taking a very active part in working for humanity, and in spreading abroad the light.

It was my privilege to conduct the funeral services, and to speak words as given me by Achsa W. Sprague and other loving spirits who were present.

The large attendance of sorrowing friends and neighbors, and the grief displayed, proves the tender regard in which he had been held, while in earth-life, by those who knew him best.

Our brother had lived over seventy years in the form.

> "So ripe and full the gathered sheaf,
> Why should the harvest bring us grief?
> Bowed and bent by the weight of grain,
> Garnered—a life, not lived in vain."

Fraternally yours,

KATY B. ROBINSON,
2123 Brandywine Street.
PHILADELPHIA, July 10, 1879.

[We knew the subject of the above notice well, he being a neighbor and friend of our parents and their family. He was a most estimable gentleman. Friends, your loss is his immortal gain.—ED.]

Neshaminy Falls Grove Camp Meeting.

Mr. and Mrs. James A. Bliss, of Philadelphia, have secured a large, new, double house at Langhorne Station, within five minutes ride by cars from the camp ground, and are prepared to receive boarders by the day or week during the entire season. Terms, $1.00 per day, in advance. Persons from a distance, in delicate health, desiring to attend the camp meeting, who fear to sleep in tents, should immediately secure rooms, as this is the nearest house to the grounds, where board can be obtained.

Nearly all the trains to and from the grounds stop at Langhorne Station. For further particulars address,

JAMES A. BLISS,
713 Sansom Street,
Philada., Pa.

Thomas R Hazard—His Activity in Old Age.

What a difference there is in men in old age. Some come into their dotage at sixty and seventy—others retain their mental faculties to a great age. Mr. T. R. Hazard, residing at South Portsmouth, Newport Co., R. I., is one of the few whose active mind seems not to flag, even now in his 83d year. He writes as vigorously, and as voluminously as ever—even more so now his cares are light, compared with them when he had a family to cherish. We see that lately he has issued quite a volume of history and remininiscences of that part of Rhode Island where he lives. It is stated that the book is very interesting, and displays uncommon industry in collecting facts, and a power of description perfectly charming. We hope this venerable man and Spiritualist, will live to write more, his pen is so versatile, trenchant, and full of thought.—*The Westfield Messengar.*

Geo. W. Arnold, Murray, Orleans county, N. Y., writes: "Enclosed please find two dollars and fifteen cents, for which please continue to send MIND AND MATTER. Please send the pictures of "Billy" I have taken the *Banner of Light* and *R.-P. Journal* for the last twelve years or more, but, in some respects, I like your paper better than either. Having read both the former papers so thoroughly, I am pretty well posted in regard to the issues. I have taken MIND AND MATTER some three months, and I fully coincide with you in regard to the "weeding process," but am not fully decided in regard to the Jesuitical tendencies of the *R.-P. Journal*. I still continue the latter more to see what end it is coming to than for any other reason. I hope to live to see the day when the position you take in regard to mediums will be conceded to be the correct one by all true Spiritualists."

PHILADELPHIA MEDIUMS.

JAMES A. BLISS—Developing Circle has adjourned to meet the first Tuesday in September.

DR. C. BONN—Developing Circle has adjourned to meet the first Monday in September.

MRS. C. B. BLISS—until further notice, will give Materializing Seances in the vicinity of the Neshaminy Falls Grove Camp Meeting.

MRS. E. R. FRITZ—Clairvoyant Physician, 619 Montgomery Ave. She treats diseases of the worst form without the aid of medicine. Diagnosis of diseases on Saturdays, free of charge.

Dr. HENRY C. GORDON—Materializing and Slate Writing Medium, No. 691 North Thirteenth st., Philadelphia, Pa. Seances every Monday, Wednesday and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

ALFRED JAMES—Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fairmount avenue. Materialization Seances at the same place every Monday and Friday evenings. Test and developing circle on every Wednesday evening.

Mrs. E. S. POWELL—Clairvoyant, Trance and Test Medium—No. 259½ North Ninth street. Public Test Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a. m. to 5 o'clock p. m.

Mrs. SARAH A. ANTHONY—Test Medium—No. 223 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily.

MR. AND MRS. T. AMBROSIA—1030 Shackamaxon street, Clairvoyant, Trance and Test Mediums, Circles, Sunday, Tuesday and Thursday evenings. Sittings daily. Friday evening circle at 2570 Frankford road.

Mrs. GEORGE—Trance and Test Medium—No. 680 N. Eleventh st. Circles on Tuesday evenings. Sittings daily.

MRS. FAUST, Test Medium, 936 N. Thirteenth St. Private Sittings daily from 9 a. m. to 5 p. m.

MRS. PHOEBE GLASBY — Test Medium, 808 Marshall Street, Phila.

MRS. J. HOFFMAN—Electric and Magnetic Treatment, 1518 Wallace street, Philadelphia, Diseases of Women and Children a specialty. tf

SPIRITUAL MEDIUMS.

SALLIE L. MECRACKEN.—Psychometrist and Symbol Clairvoyant Readings of character and life-line symbol $1.00 Business questions answered ten cents a piece. Life-line landscape symbols in oil colors one dollar for reading which will be deducted if a painting is ordered price according to size and subject. Requirements for all the above Lock of hair age, sex, married or single in applicants *own writing*. Also the following general symbols painted to order on acadamy board ten by twelve inches, for five dollars apiece. Two mate pictures, "Spirit Communion" and the "Triumph of Spirit Return." "Celestial Harmonies." The "Spiritual Progress of the Ages" the latter holds too much to paint on so small a space but will be painted at reasonable terms on canvass of different size and price Address, WEST DES MOINES, IOWA.

MADAM M. J. Phillips, 169 Prince street, Bordentown, N. J. Cancers and Tumors successfully cured. She treats all diseases with great success.

MRS. LIZZIE LENZBERG Trance Test and Business Medium, No. 88 4th Ave., New York City. Sittings Daily, from 9 to 12 A. M., and 2 to 5 P. M. English and German.

MRS. H. S PHILLIP'S the gifted Trance Business and Test Medium, may be consulted at her home, 1113 S. 3rd St., Camden, N. J.—Sealed letters answered and Claivoyant examination given by hand writing or Lock of Hair. Enclose $1.00.

JOHN M. SPEAR, may be addressed at the office of the *Banner of Light*, 9 Montgomery Place, Boston, Mass.

MRS. L. A. PASCO, 353 Main street, Hartford, Conn Clairvoyant and Magnetic Healer and Psychometric reader. Reference given when required.

MRS. DR. J. W. STANSBURY

will write you a Psychometric Delineation, or answer brief questions on Health, Business, Marriage, Future Prospects, etc., and mail you free the book "Clairvoyance Made Easy," with directions in development. Send age, sex and lock of hair, with 35 cents, (stamps.) Consultations at Office, 10 to 12 a m., and 2 to 5 p: m. $1.00 and $2.00 Call or address, 164 West 20th street, New York City.

J. V. MANSFIELD

Test Medium, answers sealed letters, at 61 West Forty-second street, New York. Terms, $3.00 and four 3-cent stamps. Register your letters.

MRS. MARY METZGER, Clairvoyant, Trance, Test and Healing Medium holds circles on Monday and Thursday evenings, at 8 o'clock, at 232 W. 31st St. New York. Admission 25 cents. tf

HEALING MEDIUMS.

C. J. RAICHARD, Healing Medium, Highgate Centre, Vt. Magnetised Paper is a specialty with me for the cure of disease. Price per package, $1.00, renewal 50 cents.

J. WM. VAN NAMEE, M. D., Clairvoyant and Magnetic Physician, 118 East 10th street, New York City. Examinations by lock of hair $2.00.

W. L. JACK, M D, Clairvoyant, Physician and Magnetic Healer, Haverhill, Mass., Diagnosis of Disease by Lock of Hair, $2.00.

MRS. R. F. BERRY, Magnetic Healer, 809 9th St., N. W., Washington, D. C.

DR. H. B. STORER,

Office 29 Indiana Place, Boston. Psychometric examination of disease, $1. Remedies adapted to cure all forms of disease, sent to all parts of the country.

VERB. SAT. SAP.

Though many months have passed since the advertisement of the well-known medium, **Mrs. A. H. Robinson**, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTER, to say to her many friends and well-wishers, and those who may need or desire her services, that she has removed from ***394*** to ***1533 S Dearborn Street, Chicago, Ill.*** and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afflicted, and answer all letters of anxious inquiry in the promptest manner. She has secured the services of one of the best magnetic healers in the country—a lady—who will be in attendance, to treat patients magnetically when ever desired.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought *en rapport* with a sick person, through her mediumship, they, never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, $3.00 each subsequent one, $2.00. Psychometric Delineation of character, $3 00. Answering business letters $3 00. The money should accompany the application to insure a reply.

☞Hereafter all charity applications, to insure a reply, must contain one dollar, to defray the expenses of *reporter, amanuensis*, and postage.

N. B.—Mrs. Robinson, will *hereafter give no private sittings to any one*. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

MRS. A. H. ROBINSON'S

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

MRS. ROBINSON'S TOBACCO ANTIDOTE.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at her office. Sent to any part of the country by mail, on receipt of $2.00 It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. *Mrs. Robinson's Tobacco Antidote* tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless. Send for circular and testimonials, 1533 South Dearnborn St., Chicago, Ill.

ATTENTION, OPIUM EATERS!

Mrs. A. H. Robinson, the celebrated Spirit Medium, has been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in Spirit Life, who heretofore gave her the necessary antidote for curing the appetite for tobacco, and a hair restorative for bald heads One box of the remedy is usually sufficient to effect a cure. Price $5 a box. Address Mrs. A. H Robinson, 1533 Dearborn Street, Chicago, Ill.

Send lock of hair, and state how long used and the quantity taken, and Mrs. Robinson will diagnose the case, and furnish the Opium Remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, one of which reports as follows:

Mrs. A. H. Robinson, 1533 Dearborn Street, Chicago, Ill.—Words cannot express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recomended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

AGNES VAN AERNAM,
Little Valley, N. Y., March 20, '76.

Mrs. A. H. Robinson, 1533 Dearborn Street., Chicago, Dear Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of $5 a box for the opium remedy (one box having cured her) is like no pay at all. Your ever grateful friend,

T. W. GALLOWAY,
No. 581 Ada St., Chicago.

Philadelphia Spiritual Meetings.

FIRST SPIRITUAL CHURCH of the Good Samaritan—At the Northeast corner Eighth and Buttonwood streets, third floor. Speaking and test circle every Sunday afternoon and evening.

TEST CIRCLE at the Northeast corner of Ninth and Spring Garden streets, Sunday at 3 and 8 p. m. Mrs Anthony, Medium. tf.

THOMPSON STREET CHURCH Spiritual Society.—At Thompson street, below Front. Free conference every Sunday afternoon, and Circle in the evening.

LYRIC HALL SPIRITUAL ASSOCIATION.—At No. 259½ North Ninth street Free conference every Sunday afternoon at 2:30 o'clock.

FIRST INDEPENDENT ASSOCIATION OF Spiritualists Developing circle Monday evenings at No. 680 N. Eleventh street. tf

THIRD ASSOCIATION OF SPIRITUALISTS.—Holds meetings and circles, Sunday 3 p. m. and 8 p. m. N. E. Cor. Ninth and Spring Garden sts.

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Correspondence will please forward their favors as early in the month as possible. Address all communications to,

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Hempstead, Texas.

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Published weekly at Chicago, Illinois.

Contains the discourses given through the mediumship of Mrs. Cora L. V Richmond

Terms of subscription per year, postage paid, $2.00 Sample copies, free.

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A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. *The Spiritualist* is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25 cts., payable to Mr. W. H. HARRISON, 38 Great Russell Street, Bloomsbury, London, is $3.75 or through Messrs. COLBY & RICH, *Banner of Light* office, Boston, $4,00

SPIRITUAL NOTES,

A MONTHLY EPITOME of the TRANSACTION OF SPIRITUAL and PSYCHOLOGICAL SOCIETIES and Auxiliary to the Spirit Circle, the Medium and Lecturer, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference purposes. Published on the first of each month. Price twopence. Annual Subscription 2s. 6d., of E. W. ALLEN, 11 Ave Maria Lane, London, E C., England. Orders can also be sent through Messrs. COLBY & RICH, *Banner of Light* Office, Boston. Annual Subscription 75 cents, postage free.

ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, $1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (post paid) to the undersigned. Specimen copies free.

D. C. DENSMORE, Pub. *Voice of Angels.*

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Now is your time to subscribe for a live journal, which discusses all subjects connected with the happiness of mankind. Address, J. P. MENDUM, Investigator Office, Paine Memorial, Boston, Mass.

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CAMP MEETINGS.

SPIRITUAL

CAMP-MEETING,

The Spiritualists of Philadelphia will hold a camp-meeting, commencing July 18, and continue four successive weeks, at

Neshaminy Falls Grove,

distant from Philadelphia 18 miles, and from New York 70 miles Arrangements have been made with the Reading Railroad Company to stop all trains at Willett's Station, distant from the camp grounds about 50 yards, at the low rate of fare fifty-five cents for the round trip from Philadelphia; children, over 5 years and under 12, at half rates. Also, special rates of fare have been agreed upon from all stations on the various railroads controlled by the Reading Railroad Company. A detailed list will be publised in due time. We hope to have complete arrangements with all the railroads leading to Philadelphia at special rates, so that our friends and truth seekers generally may be able to attend our meeting with profit, spiritually, and at a low rate of transportation. The

Neshaminy Falls Grove contains 20 Acres:

The station is within fifty yards of the ground. A beautiful stream of water, called Silver Lake, is immediately adjoining the Grove, with twenty-four new row boats, and fifteen patent self-acting swings. Three springs of excellent water are on the grounds The Grove is densely shaded with thrifty oaks and maples. The cool breezes from the cross valleys impart fresh and invigorating air, thus rendering it one of the choice places of resort so much sought for during the heat of midsummer in a crowded city. Vocal and instrumental music will be provided during the meeting. There is a large pavilion erected, 64 by 40 feet; also, an ice house full of ice, and other improvements already upon the grounds. Other additional improvements are being erected, together with tents, so that the sojourners shall be properly cared for at a low rate for board. Persons wanting tents must make immediate application to the Executive committee, and persons who propose to furnish their own tents will please make known that fact to said committee. Speakers will occupy the public rostrum daily, mornings, afternoons and evenings Mediums for different phases of manifestations will be present, who will furnish evidence of spirit control.

S. P. KASE, Chairman,
No 1601 N Fifteenth Street, Phila., Pa.
JOSEPH WOODS, Corresponding Secretary.
No. 1506 N. Seventh Street, Phila., Pa.

CAMP MEETING

ONSET BAY GROVE

July 18th to August 1st.

Ample accommodations, boarding and lodging in cottages or hotel, or meals at restaurant or of caterer, facilities for housekeeping, tents, cottages, at low rates, for all who desire to attend.

Call for Excursion Tickets, for which special rates have been made on the Old Colony Railroad and all its connections and divisions, the Boston & Albany, as far west as Albany, and the Fitchburg, as far west as Troy.

Public exercises commence Sunday, July 20th, and close Sunday, August 3d Two lectures Sunday. Conference in the morning and lecture in the afternoon on all other days. The leading lecturers and mediums in attendance.

Trains leave Old Colony Depot in Boston at 8:15 a. m. and 3:35 p. m. Arrive at Onset Bay, 10:32 a. m. and 5:50 p. m. Leave Onset Bay at 7:60 a. m. and 5:18 p. m.

The above change in time gives visitors two hours more on the ground than during previous years. It will be noticed that trains do not leave for Boston until 5:18 in the afternoon.

Saturdays only a train leaves Boston at 6.05 p. m. Returning Monday morning, leaves Onset Bay at 5:18 Fare for the round trip, Boston, $2 50.

ONSET BAY GROVE ASSOCIATION,
East Wareham, Mass.
H. S. WILLIAMS, President.

SPIRITUALISTS CAMP MEETING,

The New England Spiritualists' Camp Meeting Association, will hold their Sixth Annual Camp Meeting, at **LAKE PLEASANT**, Montague, Mass, from August 6th to September 3d, 1879.

Circulars of information sent on application.

J. H. SMITH, Secretary,
P. O. Box, **1260**, SPRINGFIELD, MASS.

STATE CAMP MEETING.

Michigan State Association of Spiritualists and Liberalists.

A State Camp Meeting, under the auspices of the Michigan State Association, will be held at Lansing, the capitol of the State, commencing Saturday, July 26th, and closing Monday, August 4th, 1879. For circulars, announcements, and other information, address

S. B. McCRACKEN,
Chairman Ex. Com.
Lansing, Mich

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STATUVOLISM.

Wm. Baker Fahnestock, M. D., at present at Walhalla, S. C., will return to his home at Lancaster, Pa, about the 25th inst, and will there receive calls to teach the Statuvolic art, when and where desired. The facts that he can demonstrate by this art are of much importance to Spiritualism.

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Original Poetry.

COMPENSATION.

BY HORACE M. RICHARDS.

If you lift from some heart its burden of care
As you journey o'er life's dusty road,
You not only are garnering treasures "up there,"
But you lighten your own earthly load.

If you cheer some soul on its wearisome way,
Or drive from some brow its shadows and gloom,
Your burden will lighten, each hour of the day,
And you are strewing with flowers your road to the tomb.

If you come as a helper to a soul that's in need,
Or lend to the weary your strengthening hand,
You are tilling God's Garden, and sowing the seed,
For a harvest of love, in the soul's summer-land.

If you have but a word, a smile, or a tear,
Don't hoard it, give freely, 'twill solace some grief—
Take the pain from some heart, some weary one cheer,
And bring to the pain in thy own heart relief.

Philadelphia, Pa.

AT THE CROSSING.

INSPIRATIONAL BY MRS. NELLIE J. T. BRIGHAM.

Through losses, toils, and trials day by day,
The path of human life runs on in its way,
Under the clouds, or in the glaring light,
Still are you guided by a presence bright;
And unseen angels hover round you here,
To bring you strength and charm away your fear.

When clouds are thick and dark above your head,
And when hope seems from out your pathway fled,
'Tis well to feel through all your weary pains
God's tender love still for your heart remains;
'Tis well to feel assured along your way,
You are not left alone to toil and pray.

For, by and by, as down the hill of life,
The days pass, one by one, with changes rife,
You reach a river running swift along,
And find its current rapid, deep, and strong;
And when you reach The Crossing, in the twilight grey,
Perhaps your heart may shrink with sad dismay.

But peace will come from God's undying love,
And lo! when clouds are thick and dark above,
They shall be scattered, and the mists shall rise,
And melt into the azure of the skies;
Nor shall you have alone the billows roar,
For angels shall attend you to the shore.

You ask, amid the trials of these years,
Where hearts are oft baptized with bitter tears;
Oh, who will meet me when this life is o'er?
What friend will guide me to the farther shore?
Look back along the pathway you have trod,
And count the treasures given by your God!

You see the loved ones of the vanished past,
The faces dear too beautiful to last;
The little children taken 'ere their trust,
Like broken blossoms, withered in the dust!
These are the friends, companions of your heart,
Who come to guide you when from earth you part.

Yes, at the Crossing all the dear ones wait,
They smile and beckon to the pearly gate,
And say, "Be strong; fear not the flowing tide,
We safe will guide you to the farther side;
Be true, and come to us who wait you there,
Where growth is gladness, and where thought is prayer."

THE CHINESE QUESTION.

Now Open for Discussion in "Mind and Matter."

Editor of Mind and Matter:

The fifth article of our treaty with China, reads as follows: "The United States of America, and the Emperor of China, cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of the free migration and immigration of citizens and subjects respectively, from one country to the other, for the purpose of curiosity and travel, or as permanent residents." This is the passage of that treaty upon which the friends of Chinese immigration principally rely for argument to support their position. While it is undoubtedly true that all men possess the rights mentioned above, yet there are and should be some restrictions upon those rights. Nations generally have reserved to themselves, the right to decide who are eligible to travel or reside in their dominions. Nearly all the European nations withhold permission to foreigners to travel or reside in them until they have presented themselves before the authorities constituted for that purpose, and given satisfactory evidence of their peaceful intentions, of their proper conditions as to morals, health, &c. When the foreigner has given satisfaction on these and other points, he is granted a passport which permits him to travel or reside in the country. Now the fact of granting permission, implies the right also to withhold that permission; and if they refuse it in one case they may in another, or in all cases, they being the sole judges in the matter. Thus, nations generally reserve to themselves the right to regulate the immigration to their possessions. If the United States has ceded away that in her treaty with China, she has done wrong to herself, and the sooner the treaty is amended the better. But I do not think she did that. It is, to my mind, a strained construction to interpret that clause to mean, that we no longer possess the right to regulate immigration at all. Evidently China on her part, does not so construe it.

It is notorious that Americans, and indeed all foreigners, are strenuously prohibited from traveling only in certain limits and upon certain designated routes. It is as much as one's life is worth to be caught outside those limits. Shall we then deny ourselves the same right of regulations? Common sense would indicate that we, being the other party to the treaty, should have rights equal to those claimed by China.

I believe it to be a well established principle of international law, that each nation has the right to examine persons coming among its people, to ascertain if they are in its judgment fit persons to be permitted to dwell there. This right is exercised by the health officers, and police force of the various ports of entry. On the landing of a vessel bearing immigrants, the health officers repair on board of her, and examine each passenger, to ascertain his condition as to health, cleanliness, &c. The police too, make an examination of their moral condition, and if every thing is found satisfactory they are permitted to land, if not, they may be refused that permission. For the examination would be a farce if there were no alternative but to permit them to land. I shall not pretend to go into the law bearings of the case for I am not a lawyer. I look at these things from a practical standpoint, eschewing all fine drawn distinctions.

If it were true, as some claim, that it would be a violation of our treaty stipulations to refuse them admission to our country, I would still hold that we have a higher law than that. It is the right of self defence.

Self defence I consider the highest law of our being, and its mandates should be obeyed before all other laws. A survey of the whole range of animated nature, fails to show us anything without the means of self-defence. Shall man, the crowning master piece of Creative power, be found wanting it? If then, we have shown that the presence of any considerable numbers of Chinese here, is injurious to the white race, we have sustained our position that Chinese immigration ought to be restricted. Reader, have we not done it? By testimony which is entirely reliable, we have shown that their presence here is working untold evils upon us, socially, morally, and physically, so by the right of self-defense the highest law of our being, we demand that their ingress to our country be restricted. We do not ask that it be prohibited entirely, but that it shall be so limited as not to rob our youths of their birthright. Had you of the East, seen and felt the insidious encroachings of the destroyer, as we have, you would be constrained to cry out against it; and it is doubtful whether you would have been more cool in the matter than we have been. I shall not recapitulate at any length. The evidence I have adduced, shows the dangerous character of the greater part of the Chinese immigrants.

I have not quoted the evidence which shows worst against them, because I did not wish to offend the feelings and good taste of my readers.

I have endeavored to be calm, and make out a resonable case against them; for it is your reason I wish to convince, not to excite your passions or prejudices. The evidence before that Senate commission, shows them to be the most shameless people on earth; that they are guilty of practices and crimes for which the English language possesses no names; that while they are industrious and frugal in their habits, our country reaps no benefit from their savings; for the moment they obtain a surplus dollar they send it back to China, where it is forever lost to the civilized world; that while their cheap labor may benefit a few in some degree, these benefits are more than counterbalanced by their pernicious influence upon the rising generation.

Now readers, we ask your favorable judgment upon the question. We know that we are the victims of a great and growing evil, and we would bespeak your influence to prevent its further spread. We do not wish to do anything rashly. We would not willingly injure a single Chinaman, nor indeed any one, but we do ask in obedience to our instincts of self-preservation, that there be measures passed by our National Legislature, which will restrict Chinese immigration to our common country. This is not a question of mere governmental policy between two contending political factions, but it is a question of the very existence of our civil and social institutions.

The mistaken policy of our government in permitting the advent of a species of slavery, which in its practical workings is far worse than that from which the nation has just freed itself, is surely apparent to us who are affected with its presence. We do not desire that those who are now here shall be expelled; for the natural decrease by death and returning home, would soon rid us of them; but we do ask that restrictions upon their further ingress shall be passed; that we may have the assurance that those who come after us and fill our places on the stage of action, may not be afflicted with the withering blighting curse of Mongolian slavery!

I have not pretended to a full discussion of the subject. To do so would require a large volume. I have merely attempted to point out some of the most prominent objections to their coming here; and in doing so, may have been betrayed into warm feeling and strong language, but it has been my desire to deal justly by them. I have only spoken incidentally of the labor question, which by some is regarded of vast importance, because I think that *sinks into insignificance in comparison* with its bearing upon our social and moral welfare.

Now readers, in all candor, have I not proved my case?

E. G. ANDERSON.

Reading, Shasta county, Cal.

A REVIEW OF SELF-STYLED REVEALED RELIGIONS.

BY ROBERT W. HUME, OF LONG ISLAND CITY, NEW YORK.

Barry O'Meara tells us in "A Voice from St. Helena," that when Napoleon the First was charged with having restored the Catholic religion to France, he replied, "that he was compelled to do so;" and added, that, "had there been no religion then in existence, it would have been necessary to have invented one." The great conqueror and legislator recognized, thus, the need of humanity for the religious element. To the Spiritualist all vital faiths are worthy of respect, and every religion that the world has known has more or less advanced the moral and spiritual welfare of the human family. It is better for the uncultured savage of Africa to worship the little brass gods that are manufactured for his use by the Christians of Birmingham, than to vegetate in idleness, and give no thought to the future. For us to worship a fetich would be a degradation, but to him it may be the commencement of spiritual life. The dew of heaven is needed for the blade of grass, as well as for the oak of the forest. The cup of the ignorant boor may not hold so much of the divine nectar as that of the learned philosopher, nor the thimble of the money-grubber have a capacity equal to that of the goblet of the philanthropist, but they are all filled. The duty of human beings is, by the acquisition of knowledge and the exercise of the affections, to enlarge the receptive faculties of their minds; and in that cultivation of their mental strength, and the consequent development of their spiritual powers, consists the true science of religion.

From this statement it will be seen that any strictures that may be made upon revealed religions by Spiritualists are not made in a spirit of animosity, but in a spirit of truth and love. If we use the knife, let it be remembered that

> "We hack to teach—not mangle to expose;"

and, furthermore, as we do not presume to restrict the Divine favor to ourselves, but believe it to be freely distributed to all, it is plain, also, that scientific religionists or Spiritualists are competent to discuss the religious questions of the age with a fairness (unknown to sectarians) which pertains to unprejudiced minds.

In all probability, the oldest form, or the parent stock of all so-called revealed religions is that of Brahma; next, that of Boodha, modifications of which, it is presumed, existed in Babylonia, Assyria and ancient Egypt. These forms yet claim the largest number of adherents. Through Egypt, the Jews were probably indebted to them for their theology, and it is impossible to deny that Mahometanism, as well as Christianity, are offshoots from the faith of the Jews. The classical mythology of the Greeks and Romans also originated in Egypt, but it was largely tempered by the media through which it passed. Though highly imaginative and symbolic, the religion of those peoples has not proved, in its entirety, enduring.

There are many links connecting all these most ancient faiths which seem to show that they have all sprung from a common origin. There is a family likeness between *Brahma, Boodha,* Jehovah, Jupiter and Allah. They are all jealous and angry gods. The Chrishna of the Hindoos is repeated in the Prometheus of the Greeks and the Christ of the present age. They were all sufferers for the sake of humanity. In "Taylor's Diegesis," a number of events, also, similar as to their characters, but varying in names and dates, are parallelled as common to all revealed religions.

This being the case, it is submitted that it is expedient and proper to place them all in one category, and measure them all by the same rule.

All ancient histories, celestial or terrestrial, commence by taxing largely the credulity of their readers. Just in proportion to their antiquity, the deeds they chronicle expand into the marvellous. The first records of the Boodhists and Brahmins are (we may say here) monstrous fabrications. In the earlier books of the Bible, the Deity is represented as conversing familiarly with man, both before and after the latter's ejection from Paradise. In the Epic of Job, which is supposed to be of equal antiquity to the Pentateuch, God holds a conference with Satan. By the earlier writers, strange events also are narrated. Elisha beholds celestial horsemen, also celestial horses, and a chariot formed to traverse the skies. Gradually these exhibitions fade, and, in the later prophets, take the form of visions.

Classical ancient history is somewhat similar in character to the above. In Homer, the gods and goddesses drink, fight, and, in short, do many things unworthy of their celestial citizenship. As to the order of date, it is first gods, then demi-gods, heroes and men. Marvels, also, often occur in the earlier stages of modern European histories. In that of Spain, St. Jago and St. Lazarus figure frequently during the Moorish wars. Indeed, if we may credit the testimony of Fra Antonio, the former headed the Spanish troops, on several occasions, in the battles which occurred in the sixteenth century, between the Spaniards and the Mexicans and Peruvians, when certainly he might have been better employed in attending to his duties elsewhere.

But, notwithstanding their extravagances, revealed religions demand our unqualified assent to all their statements, on testimony which would not be accepted, in ordinary cases, by any of our courts of law.

There is reason in expecting that those who are witnesses of what are termed supernatural transactions, should put faith in the same, but oral testimony has been refused as insufficient to establish the truth of such exhibitions. The following is a case in point: In Surrey, Great Gritain, a girl was decoyed from her home and murdered. Her mother was notified by a spirit, in a vision, that her daughter had been killed, and was buried beneath the earthen floor of a building, some miles distant, called the "Red Barn." It was searched; the body found as described, and exhumed. A man was arrested on suspicion, and, at his trial, the mother narrated the event of her vision. The judge ruled it out, as not being evidence. "If," said he, "the spirit will come into court and testify, we will take her deposition, not else." Yet all revealed religions expect mankind to accept, in the most momentous of all issues, on which issues there is the most diverse testimony, far less than the statement of a living witness, viz., a dead record, in confirmation of the faiths they seek to establish.

This brings me to my first charge against the professors of belief in revealed religions. It is: that they now lack faith.

It is no wonder, when we take into account the close and practical reasoning of the present age, that the nineteenth century, all over the world, is characterizing itself by this lack of faith. It is no wonder that, in the Eastern Hemisphere, the Mikado of Japan is able to throw open the temples to women, and to remodel the religions of his country, as the daily papers instruct us that he is now doing; a simple proof of the easy spiritual condition of the wind-mill prayer grinders. It is no wonder that the comatose state of the faith of the worshippers of Brahma has enabled the English to stop the car of Juggernaut and abolish the cruel right of suttee. There is not sufficient spiritual vitality in all Hindostan to inspire another army like that of Hyder Ali to sweep over the Carnatic. Why? Science is penetrating the jungles of the Ganges and the Burramapooter, and the railroad and telegraph, while attacking the ignorance, are undermining the superstition of the Hindoos.

Does not the same want of faith exist in Europe? The churches tell us that faith, without works is dead. Let us measure it, therefore, by its works, and also point out such as it has failed, in the present age, to perform.

Between the eleventh and thirteenth centuries, seven times the Pope stamped his foot, and seven times the people of Europe responded to his call by hundreds of thousands and by millions. Nobles and commons, for the honor of their faith, offered their services freely, to wrest the holy cities from the grasp of the Saracen. These were the grandest Autos de Fe of the history of Christianity. Now, when he who claimed to be the infallible vicegerent of God upon earth, summoned his faithful for the defence of his person, he received in return —a regiment of zouaves! Even that he was soon compelled to dispense with; and 150,000,000 of Catholics were not ashamed to behold him, as a state prisoner in Rome!

How is it with England? The state of her religious morality may be seen in the following instance: In 1851, a case came up for final adjudication before the British House of Peers. That is a lay court, containing Catholics, Jews, Freethinkers, Nonconformists, as well as Episcopal Bishops. It was the case of Gorham versus the Bishop of Exeter. A nice doctrinal point was involved in it, on which all the Church courts had passed in favor of the Bishop. The House of Peers reversed their decisions, and ordered the Bishop to admit Mr. Gorham to preach in his diocese. Notwithstanding this rebuff, the Bishops all retained their seats. A secular paper published at that time remarked, "nothing could tear them from their £20,000 sterling per annum; they would hold fast to it, even if the State ordered them to worship Barrabas, instead of Christ."

How is it with ourselves—are our faiths alive? We have lately had a great issue in this country, the settlement of which has cost us tons of blood and a mountain of limbs and lives. I mean human slavery. Did the clergy recognize its atrocity and organize a crusade against it? No. Those who did that were, for thirty years, stigmatized as abolitionists and infidels. The last utterance of the churches, previous to the war, was, that slavery was not *malum in se*—not evil in itself—they put it in Latin. Soon after, the war of the Rebellion commenced. The soldiers first began to think differently. Then the people thought differently. Then came the Proclamation of Emancipation. Columbia indignantly tore the shackles from the limbs of four millions of human beings, and stamped them into the dust under her feet. After victory, the churches brought up the rear; the soldiers had converted the clergy.

It is a mistake to suppose that there are now no great crimes demanding the attention of the churches. The world has never groaned under a blacker atrocity than that of the traffic in opium. This has been forced upon the more civilized Chinese by the barbarians of Great Britain. It destroys hundreds of thousands (if not millions) of human beings every year; we might also add, body and soul. Its villainy is so intense that a cannibal chieftain, having a decent self-respect, would not permit it in his domains. If the masses of the British were really Christians, it could not last a day. It would be buried, never to be resurrected, under the anathemas of their churches.

Many other questions, legislated on in the Scriptures, are rising up for solution. There is the land question. A word in season on the text—"The land shall not be sold forever, for the land is mine; for ye are strangers and sojourners with me"—would be in order just now. Advice is needed by the public on the subject of usury or interest for money. No Rabbi will justify a Jew in *demanding interest of his brother Jew.* What say the churches with regard to a Christian taking interest from a brother Christian? There is no lack of light upon that subject in the Bible. In the Pentateuch alone, there are three sets of laws condemning it. It is admitted that some of our religious societies have touched upon the woman question. The Episcopalians forbid woman to exhort publicly; the Methodists permit her to do so. The Presbyterians rule both ways. They condemned Miss Smiley for preaching, and exonerated the Rev. Mr. Cuyler for inviting her to his pulpit. Then there is the very important labor question, some points of which ought to interest the clergy. Many of our irregularly paid laborers, and there are those who sometimes have to wait months for their money, would like to hear the exposition of the following text: "The hire of him that reapeth thy fields shall not remain with thee till the morning."

The world can better bear to submit to the evils gendered by misapplied zeal, than to suffer from lack of faith. There is a vitality in earnest faith that is always refreshing and generally effective; but the lack of it debases the moral tone of society, and introduces corruption everywhere. In proof of this, take the case of the early Jesuits. No missionaries have been more successful. Stern, self-denying disciples of Loyola, without aid, without purse or scrip, they traversed the habitable globe. They explored China and the East; while here, in the West, there is no Indian tribe on this continent that has not been visited by them. Many have accepted their labor as a miraculous testimony to the truth of Catholicism. But others have performed similar marvels under a similar stimulant. Who can forget the labors of the earlier Mormons? Having full faith in Joe Smith's apostleship, and in the golden book of Mormon, how they canvassed the cities and villages of our Union. Who does not remember the shiploads after shiploads of emigrants they sent from Europe to Utah? What government could organize and carry into effect better plans for the transmission of multitudes than these few, hardy, unlettered men? Many of our churches have educated young men for missionary work; in some cases, from their early youth they are instructed in the customs and even in the language of the heathen to whom they are to be sent. They are carefully fitted out with a proper assortment of clothing suitable to the climate; with trunks well lined with theological literature, tracts and bibles, razors, soap, clerical paraphernalia, perfumery and moral pockethandkerchiefs. But they never show evidences of similar success. Why? Because their faith lacks the vim of that of the earlier Jesuits and Mormons.

The world respects all live faiths wherever it may find them. It demands, also, some consistency of conduct from those who profess to be followers of a creedal religion. It will listen with awe and reverence to hear a self-denying and poverty-accepting monk condemn the "vanity of wealth," and thunder forth the anathemas of the Great Nazarene against the possessors of riches; but it will not answer for a sleek, well-paid priest to descant on such a text as "How hardly shall they who have riches enter into the kingdom of heaven," for the world would only look at him, and grin. Indeed, when the great Brooklyn oracle discussed the subject—"The love of money is the root of all evil," to the wealthy pew-renters of Plymouth Church, the public felt that some credit was due to such a congregation for preserving a proper decorum during its delivery. A company of ranting Methodists, or a body of howling dervishes may excite our pity, but our pity is mingled with respect, for we honor their truthfulness, although we may smile at the manifestations accompanying it. But for a snug Pharisee, lolling, half asleep in his cushioned pew, with a face as long as to-day and to-morrow, drawling out his prayers and vain repetitions to the Deity, the world feels nothing but contempt, for it instinctively recognizes that such prayers are an insult to any God.

In discussing the subject of the want of faith which characterizes the age, and which, in the present century, has been painfully exhibited to the people by the neglect of the various churches to pay proper attention to their duties as ameliorators of the woes, and instructors of the morals of mankind, it is not intended to utter any sentence of condemnation against any earnest religionist. There is no such word as "anathema" in the dictionary of the scientific Spiritualist. Nay, more, we cheerfully hope and believe that there is not, and never has been, any religion that has not advanced the temporal and spiritual interests of its truthful followers. Boodhism has educated its philosophers, and even Mormonism has taught us how to march an army of men, women and children through a wilderness, and build a city without money.

This closes what I have to say on the subject of "want of faith." I now proceed to bring forward another charge against the churches of to-day, viz: "their want of charity." I use the word "charity" in its higher sense, not alluding to their almsgiving, which they not unfrequently publish from their steeple tops, but to their sympathizing love.

Human history is a melancholy record of cruelty and carnage; and nothing has stained its pages with a deeper dye than its religious wars. Those of the Jews were singularly numerous and barbarous. The classical nations of Greece and Rome did not suffer much from such feuds. In Europe, with some exceptions, it was not until the advent of the Christian element to power, that wars were waged solely on religious grounds. But from the time of the crusades to the present period, there is scarcely a page of the records of that continent that is not defaced with accounts of religious antipathies and quarrels. Ecclesiastical tyranny settled the northern part of this country, and the Pilgrims improved the occasion of their deliverance from it, to set up here a fiercer spiritual despotism than that from which they had escaped. It is very questionable whether the slaughters of yesterday, of the men, women, and children at the Barricades, in the late revolt of the Communists at Paris, are not mainly attributable to the religious hatred of the soldiers; who had, in all probability, been recruited from the Catholic departments of France.

Parallel with these wars there runs down a stream of persecutions and martyrdoms. History tells us that Spain witnessed 80,000 of these murders, which she termed *Autos de Fe* or Acts of Faith. Charles the Ninth of France, emulated her example, by organizing the massacre of St. Bartholomew. About the same period, the same exclusive uncharitableness banished the Jews and Moors from the former country—and, shortly after —the Huguenots from the latter. Nor are these cruelties by any means, confined to Catholicism. The Episcopal Church of England has fully emulated the example, measuring it by its more limited powers of offense. What Scotchman has not read of its raids on the Covenanters, and its cruel butcheries at the Grass Market? The steel boot the thumbkins, and other instruments of torture are still to be seen in Edinburgh, with which the recusants were mutilated. Macauley admits that the penal laws of Ireland (which sprang from pious hatred) are unprecedently cruel. They could not, however, surpass the atrocities committed in that country by the Puritans, in the sack of Drogheda, the storming of Wexford, and the expatriation of 40,000 Irishmen to Barbadoes. All parties alike Catholics, Episcopalians, and Puritans. Even persecution teaches not the lesson of mercy to credal religionists. Surely when we read this page of ecclesiastical history, we are justified in saying, that the world will have no reason to regret the absorption of the religious element underlying all revealed religions, and its reproduction in the more charitable and peaceful development of the Religion of Science or Spiritualism.

Another feature of the illiberality of revealed religion is exhibited in their mutual denunciation of each others faith. The real difference between the Credal and Scientific Religionists may thus be stated. The former condemn all religions save their own in all cases; the latter condemn none, but assert that the time has come in which it is necessary for the happiness of humanity that they all should be superseded by a more perfect system of celestial ethics. Spiritualists know that there is not one form of religion that has not numbered in its ranks millions of honest, faithful and worthy adherents. Such human beings it is manifestly unjust to condemn, but yet, were the followers of any creed, to be tried by a jury of their peers, the followers of other creeds, such condemnation would be universal. It is well for us that human beings are not in power over the subject of their own future state of existence. They would, on the question of differences of opinion on matters of faith, prove themselves hard-hearted judges. The Koran states, that, when the earth opened and swallowed up Korah, Dathan and Abiram, while sinking, they thrice addressed Moses thus—"Man of God, pray for us!"—but he heeded them not. Afterwards, it tells us God rebuked Moses for his hardness of heart, by saying—"They called on thee three several times for mercy, had they appealed to Me once, I would have saved them."

It is admitted that all the atrocities which have been narrated as committed by the various sects of Christians, may be paralleled by zealots in an appeal to the Bible. They are more than equalled by the terrible cruelties the Jews were ordered to practice upon the conquered nations on their triumphant entrance into the Holy Land. But the world is some 3,000 years older now than it was then, and it is submitted that such doings are quite contrary to the spirit of the nineteenth century.

Our present laxity of credal faith enables us to look back upon the past, and, with clear heads and unprejudiced minds, to read with profit its fearless lessons. Men of all countries and all races, brought into close contact by commerce, have compared and are comparing notes on the subject of their various religions. They will soon not rest content with comparing, they will advance to condemning, and, after condemnation of the systems of Revealed Religions, we may look for their abrogation.

There is a peculiar feature also in sectarian animosities. It is this: Their intensity appears to be strengthened rather than subdued by the nearness of the faiths of the religious belligerents. In Turkey the Shi-ite denounces his Mahomedan brother, the Sun-nite, worse than he does even an infidel. In the Greek Church, the oldest formation of Christianity, the Old Believer of Russia will neither eat, drink, or sleep with a communicant of the State Church. We know here, that there is no love lost between our Protestant and Catholic neighbors.

The effects of these uncharitable dissensions are very disastrous. They often demoralize families; such results frequently following marriages between parties of different faiths. They weaken nations, by affecting that unity which should be their strength. They disturb the repose of the world, and stimulate wars; and they are the most formidable obstacles to the establishment of peace among the peoples of the globe. But Credal Religions are not what they were. Their power is on the wane. Events show that the ties of commerce, and consequently, of mutual interests, are proving too strong for the churches.

It is well for humanity that "revealed religions" are disintegrating, and old faiths are on the move. Their ancient war cries, pagan, papist, heretic, infidel, &c., are no longer terrible. Individual innovations are constantly occurring. In these days it is a rare thing to find a clergyman who has confined himself to one creed during his pastoral life. Some have run the celestial gamut from Quakerism to Catholicism. There is some good in these perversions. What the world loses in faith it gains in charity. Meanwhile they go on. When a popular minister is dismissed from a church now, he goes across the street and sets up a new religion, or a new phase of an old one. The world sees it and is not astonished. Astonished! nothing can astonish it now in the way of religion. In a short time we expect to see a bishop hob nobbing with a mufti, with a bonze standing by, sanctifying the occasion with his blessing.

Present events point towards such an end. Not long ago a Jewish rabbi opened our House of Representatives with a prayer. The Creed of Brahma is now discussed by young Hindoos in English universities; and has been defended, in public lectures to crowded houses, by a Brahmin, in London. Japanese Boodhists are educated in American colleges. But yesterday, a British peer was united in (shall we say *holy*) matrimony to the daughter of the Turkish ambassador; and the Queen of Great Britain, the head of the Anglican Church, sanctioned the union between the Christain and the descendant of the "malignant and the turbaned Turk," by a handsome present to the bride. The papers do not inform us as to what "faith" the children are to be instructed in. Six centuries back (when both faiths were alive) that would have been considered of consequence. It is of so little importance now, that the dailies don't speak of it; and probably the interested parties did not. Yet there is room for a suggestion in the matter. Considering that Mahometans do not believe that women have souls, it would be well to bring up the boys as Turks and the girls as Christians, and to saved the whole family. But it is only mentioned here as an instance of the laxity of the faiths of the age. As with individuals, so with communities. Faiths are curiously blending in loving contiguity all over the world. The Russian or Greek Christians extend their symyathies to our western continet by opening a Church in New York; Protestants flaunt their banners at Rome under the shadow of St. Peter's, and Chinamen erect their joss houses in San Francisco.

But it is manifest that this wholesome commingling of the human family, which is the glory of the present age, can only be fully effected at the cost of the self-styled revealed religions which have hitherto separated the peoples of the earth. The self-interest of existence compels priesthoods to act contrary to the best interests of humanity in this particular. They cannot consistently advocate this hand-shaking of the nations. At every movement of the peoples for a closer acquaintanceship with one another, their cue is—to tremble. To them it must look like a merry-making between the wolves, and the sheep. When that occurs they foresee that there will be no further use for separate folds or separate shepherds.

The last charge I make against sectarian or self-styled revealed religion is, that they are now bars to progress, and consequently, hindrances rather than aids to civilization.

Revealed religions all claim to be finalities, and to have sprung into existence perfect and immutable. Even Mahometanism and Christianity, which are modifications of Judaism, assert for themselves these attributes. One would think, remembering the changes instituted in the Mosaic Laws by the great Nazarene, that Christians would be careful of this doctrine of finality. But is this so? Certainly not. The word is, "Accept the whole Bible." It was this species of infallibility that compelled Catholicism to attack the science of Galileo. When his book appeared, Pope Urban the Eighth declared that "the doctrine of the motion of the earth was perverse in the highest degree." Galileo was brought before the Roman inquisition, ordered to be silent in future, and imprisoned for the rest of his life, in the gaol of Arcetri. When Benjamin Franklin tried his kite experiments, the churches around him condemned his scientific daring as impious. Nevertheless, he continued it, and laid the foundation stone of the science of electricity. "Spirit of Galileo, rejoice! You have compelled the Catholic Church to limit its infallibility to matters of faith! Spirit of Franklin, be glad! The lightning is now the world's postman!" Even at the present time, credal religionist take the same narrow and untenable positions with regard to geology and Spiritualism. That which they cannot subjugate or comprehend they condemn. But the scientific mountains will not go to the sectarian Mahomets, and the near future will prove that the sectarian Mahomets will have to go to the scientific mountains.

Yes! Spiritualism or the Religion of Science, now stands front to front with the self-styled revelations, or religions of faith. The battle is even now joined, and there can be no quarter. Admitting that the latter have done good service in a past age is not to admit that they are any longer beneficial to humanity or necessary to civilization. The order "reptilia" was requisite to precede the order "mammalia." In a few years "revealed religions" will take their place in the past. They will be the old red sandstone formation of the spiritual world, and a red record will they leave.

Soon, in their stead, developing herself in harmony and beauty, Spiritualism will bless the world with her presence. Around her, like a band of beautiful sisters, the sciences will group themselves. They will cheer and aid her as she stretches forth her loving arms into a now but partially explored futurity; as she marks out and completes her lines of celestial telegraphy, previous to linking *us to happier spheres by pathways which a more fully instructed and developed race of human beings will soon be able to traverse without fear.*

Yes! let us hope, that, in the near future, the Spirit of Love, in its perfect purity and holiness, which assimilates us with the celestials, shall reign in all our hearts; and the Spirit of Lust, which we share in common with the beasts that perish, shall rule over us no more. When Wisdom shall guide us in establishing peace and happiness amongst mankind; when the Spirit of Goodness shall flow out from us to alleviate the transient sufferings of those in need of our assistance; when Justice shall be established upon earth, Beauty be developed by scientific harmony, and Truth illuminate with its radiance all our words and actions. When the scientific religion of Spiritualism shall be our study and delight, and we shall constantly be striving, by the acquisition of knowledge and the diffusion and use of our holiest affections, to qualify ourselves for more exalted spheres of existence.

Surely the world is waiting in hope for this happy period! Surely the visions of the prophetic and poetic seers of the past are not all vain delusions! Surely the aspirations of the overburdened millions will soon be answered! and the long and weary night of the world's travail terminate in a morning of unclouded felicity.

In the meantime, it is our duty, as Spiritualists, to use every effort to help forward this happy change. Our religion is one of earnest work! We must do more than make our calling and election sure! Our belief is, "As the tree falls, so it will lie!" But we do not add—forever! The man of blood will remain the man of blood still! The sordid money grubber in a lower sphere will be mated with his superiors in greed and knavery! Both, with painful efforts, to educate themselves out of their cruelties and follies.

But this is only half the picture. There is a silver lining to the clouds. There the philosopher, whose life has been so beneficial to his fellow mortals, may slake his thirst for knowledge in perpetual fountains. Higher yet the philanthropist may revel in regions of purity and unalloyed felicity. Highest of all those who have united in their lives and actions the two great cardinal principles of Love and Wisdom, may pursue, in harmony and felicity, their courses towards perfection.

Yes, the world is ready for the approach of the further development of Spiritualism or the Religion of Science. Let it come in all its beauty and holiness! Let it come to us in our cottages, in our marts, in our courts of justice, and in our legislative halls! The world is weary of the misery, greed and cruelty that degrades it! It longs for a change. To it the advent of our Scientific and Progessive Religion will prove as grateful as the morning dew, or the free, generous, and life-giving sunshine of heaven!

Love and Transition.

This is a beautiful little rythmic volume, by Mary E. Tillotson, written hastily at intervals of physical labors, in the hope of aiding humanity out of slaveries still extant. Mrs. T. has suffered and thought deeply, enjoyed and observed widely, and knows the dire wrongs in social, fashionable, industrial and churchal life. Conscious of the duties of every age to amend the customs that must otherwise blight the rising age, her life has been devoted, amid persecution, to woman's emancipation from many phases of bondage.

The book makes no pretentions to classic eloquence, but many literary and poetic gems, ingenious and comprehensive passages intersperse it throughout.

It is full of the soul of kindness, the purity of unsullied nature, and the science of progressive excellence. And this is crowned with the love of liberty, the freedom of reason to direct affection, the freedom of love to ask guidance of reason and to reject control that is sure to abuse it. To liberate body and mind that they may be elevated above present vices, morbid sentiments, sickly and sinister customs, is evidently the aim of the brave work.

The comparatively few women of strength and courage should render this trying crisis, darkened by persecution, the service of fearless speech and practical example.

Reader, send one dollar to the author at Vineland, N. J., and receive the book, postpaid, read it and be richly compensated.

J. H. COOK,

Columbus, Kansas.

One student, Chokichi Kikkawa, a young Japanese, carried off three medals at the annual exhibition of the Chaucey Hall School, Boston.

THE CHILDRENS' COLUMN.

The Old Bear Skin.

It always lay on the floor in front of grandfather's arm chair—a shaggy, rusty, brown old thing that I had never taken any notice of. But Kitty Fitchett always wanted to know the history of everything, and never rested till she heard it. Every night, as we sat before the fire with our apples and nuts, grandfather, or grandmother, as the case might be, were beguiled into telling us some long delightful tale of old times, by Kitty's coaxing tongue. So when she began asking questions about the old bear-skin rug, grandfather laughed and said, at once:

"Yes, Kitty; there's a story about it, if that's what you're driving at."

"And will you tell it to us? Do, grandma! It's just the night for one of your lovely stories. Hear how the wind whistles down the chimney!"

"You ought to hear it whistle through the trees up in the Canada woods, where this old bear-skin used to walk around," said grandfather. "You don't know anything about wind, or winter either, in this climate. But Jerry and I knew what winter was, when we were boys, I can tell you."

"Who was Jerry? That's my name," said Kitty's brother.

"Oh, hush! and don't ask questions," cried Kitty excitedly; "grandpa's going to begin. Settle down, all of you!"

So we settled down, and grandfather began.

"Jerry and I were neighbor's children. He was fifteen and I was fourteen; we lived in a little settlement that our fathers and some other men had cleared on the edge of the woods. We were babies when we first went there, and the forest was full of wild beasts and Indians; but by the time we were big boys, the beasts were mostly hunted out, and the Indians had made an agreement to be friendly with us.

"Jerry and I were brought up to work, and it was our business to keep the families supplied with fire-wood. We had to bring it from a distance, our chopping place was some two miles from the village, and we had to bring our logs home on a big sledge over the snow. Our way of working was to go up one day with our axes and chop away till night. Then the next morning, bright and early, we would start off with the sledge, and go to and fro till we had dragged all the logs home.

"One day, just as we were getting on the load for our last trip, and Jerry was making a slip-knot in the rope that we used for the harness, we heard a queer noise that we didn't like. It was in the bushes behind us, a kind of crashing, trampling noise of some big animal. We both stood still and listened for half a second. Then Jerry said, in a scared way—

"'As sure as you live, it's a bear!'

"'Nonsense! There ain't a bear left in these woods,' I said.

"'It's some kind of a wild beast, anyhow, and I ain't going to wait for it,' says Jerry. 'I'm going to make tracks for home, double quick.'

"'And leave the sledge behind us?' says I. 'Ain't you getting scared for nothing, Jerry?'

"'No I ain't. Look there!' roared he.

I looked just long enough to see a black snout poking through the bushes a yard or so behind me. Then we both of us made one clean jump over the wood-pile, and streaked it down the road. We had nothing to fight with, for it was not our chopping day, so our only hope was in our heels, and not much in that, for the bear had sighted us, and came plunging after us at a furious rate.

"I guess we are done for," Jerry gasped out as we raced along neck-and-neck. "She'll soon be up with us, Joe."

"I know it. Can't you think of anything to do?" I said.

"I'm thinking now. Keep running as fast as you can—that's your chance," he answered.

"Why can't I too?" I said.

But Jerry roared out; "No time to talk! Run, I tell you!" And made a dash at the same breath, for a young hickory tree on the other side of the road. I just had a glimpse of him scrambling up the trunk as I flew along. I obeyed without knowing why, but presently when I found out that the bear was not following me, I understood what he meant. He saw how fast she was gaining on us, and he calculated *that if he climbed the tree right under her nose she would rush for that and let me go. It all came over me like a flash* that he was giving me a chance for my life, at the risk of his own—and then—I tell you, I made my feet fly. All I could do for him was to get home quickly and send help. So I ran till it seemed to me the world was spinning like a top and I with it. That's the last I remember, my head spinning round, and a buzzing in my ears like a thousand bees. Then something snapped and the next I knew I was under the blankets in my own bed at home, and my mother crying beside me.

"'What's the matter? Where's Jerry?' I asked, the minute I remembered anything.

"'I don't know,' she said. 'Your father and Mr. Gray have gone to look for him. Oh, Joe, what have you and Jerry been about? I thought you were dead when your father brought you in.

"'So I should if it had not been for Jerry,' says I. And then I told her all about it, and she told me how my father had found me in the snow, perfectly senseless; and how he and Jerry's father were sure that something dreadful had happened, and they had gone on to the woods to look for Jerry, but they hadn't got back yet.

"Well, it was a long time before they did get back, and when they came at last, Jerry wasn't with them:"

"Oh, grandfather!" screamed Kitty, as he stopped. "You don't mean to say that the bear killed Jerry after all."

"Did she eat him, too?" put in the other Jerry, eagerly. Did you never find his body even?"

"We never even found the body," answered grandfather, solemnly.

"And is that all the story?" asked Kitty. "If I had known it was going to end in that way, I should never have asked for it, never!"

"I haven't said it was all the story," grandfather answered. "We haven't come to the bear-skin yet, Kitty. I'll have to skip over sixteen years to get to the bear-skin. I was living in the States a married man with a family, and there came a time when I was in trouble. My business had not prospered, and I was in debt and pretty well discouraged. One day a man came into my office and offered me a thousand dollars if I would do something for him. The man was a scamp, and the thing he wanted done was one my conscience could not approve of. It was not exactly dishonest, in law, but it was a fraud all the same, and I knew it. At the same time, I wanted the money—wanted it bad!"

"You didn't do it, though!" cried several eager voices.

"No, I didn't, thank the Lord! It was an awful temptation, but I had strength to resist it, and send the man away. I was bluer than ever when he had gone, and sat, with my head in my hands, thinking, when the door opened, and another man came in."

"'Is your name Joseph French?' says this one.

"'Yes, sir. What can I do for you?'

"'Did you ever live at Kingsford, Canada West? And did you happen to know a man there by the name of Gray?'

"'Very well, indeed, sir. He was our nearest neighbor.'

"'And he had a boy by the name of Jerry. Do you know where I could find him?'

"'No, I wish I could,'" I answered. "'I would give a good deal, poor as I am, to find Jerry Gray.'

"'How much would you give, Joe?'" says the man, with a funny twinkle in his eyes. And then he came closer to me, and—"

"Oh, grandfather, it wasn't Jerry!" screamed Kitty, in incredulous delight.

"It wasn't anybody else," said grandfather, smiling; "and he soon told me all about his disappearance. He'd been with the Indians; and as for the bear, he had a coat on his back made of her skin. He gave it to me afterwards, you know, and, in the course of years, it got worn down to this rug. You remember he had a rope in his hand when the bear appeared. Well, he held on to that, and when he had climbed the tree, and she came after him, he slipped the noose over her head, and pulled on the other end till he strangled her. A party of Indians came, wild ones, who had been hunting the bear, and captured them both. They carried him off, and for five years kept him. When, at last, he escaped, he returned to his home, but found the Indians, who had taken offence at something, had set fire to the town and tomahawked half the people. My family had left the place before, but his family were every one massacred. He had tried for a long time to find me, and when he did, he was quite rich, and the queer part of the story was that he was the very man the fellow had wanted me to cheat."—*Mrs. M. E. Bradley.*